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Catechism

OF THE

DIOCESE OF PARIS;

Translated from the French,

BY

M. J. PIERCY.

THIRD THOUSAND.

London:
RICHARDSON AND SON;
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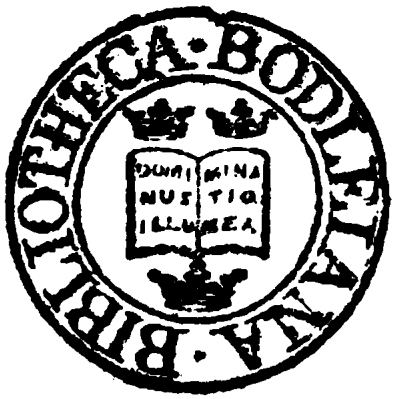
1850.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DOMINA
NUS
ILLUMEA

Approbation.

Having carefully perused the following Translation of an excellent and copious Catechism, published by order of the late saintly Archbishop of Paris, we hesitate not to recommend the same to the English reader, as an elaborate and complete exposition of Catholic doctrine and practice; suitable, from its peculiar plan, as well for the elementary instruction of young persons, as for the edification and benefit of those of riper age.

Given at Northampton,
March 6, 1849.

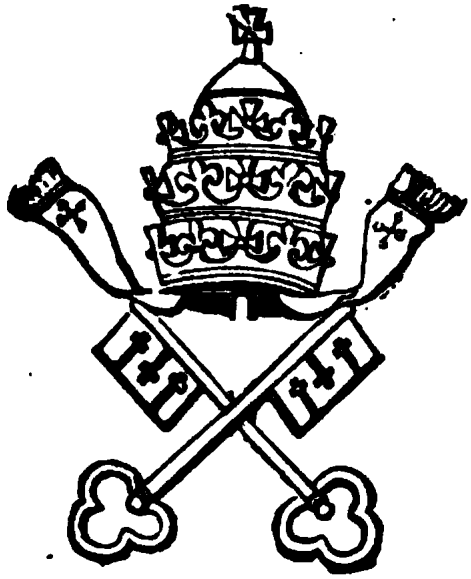
✠ WILLIAM, Bishop of Ariopolis,
Vicar Apostolic of the Eastern District.

✠ GEORGE, Bishop of Tloa,
Vicar Apostolic of the Lancashire District.
Bishop Eton, May 28, 1849.

✠ WILLIAM, Bishop of Samosata,
Darlington, July 20, 1849.

I have, at the request of the Translator, carefully perused her version of the Paris Catechism, and fully concur with the above-named Rt. Rev. Prelates in their Approbation of this excellent and useful work.

Robert Hogarth, G. V.—Y. D.
Burton Constable, 24 *Nov.* 1849.



TO THE

Right Reverend Dr. Wareing,

BISHOP OF ARIOPOLIS,

AND

VICAR APOSTOLIC OF THE EASTERN DISTRICT,

This Work is Dedicated,

BY HIS

GRATEFUL AND DEVOTED SERVANT,

M. J. PIERCY.

Translator's Preface.

In appearing before the public, the translator of the Paris Catechism ventures to express a hope that her labours will not be thrown away.

The work in the original appeared to her so excellent, that she has been induced to place it in the hands of those who may not be acquainted with the French language. On this account a few unimportant alterations have been made, in order to render it useful to the mere English pupil.

Whatever defects may be found in the translation, cannot be laid to the charge of the original, which is a perfect work; let its faults be imputed to the translator; she hopes to be enabled cheerfully to submit to deserved censure, supported by humility, patience, and other christian virtues, which the perusal of this admirable work has taught her to hold in the highest estimation.

Important Notice.

This Catechism is divided into three courses of instruction, viz., the Short Catechism, the Parish Catechism, and the Great Catechism.

The Short Catechism and the Parish Catechism are both contained in the Great Catechism; so that children, as they advance, find a new explanation and development added to the truths which they already knew.

The pupils of those institutions where ancient languages are taught, and youths who have been at school three years, ought to know the Great Catechism before their first communion.

Other children, if they know how to read, ought to learn the Parish Catechism before their first communion, and the Great Catechism during the time they are learning the Catechism of Perseverance. Children who cannot read, need only learn the Short Catechism, to which their Priests or instructors may add

some questions on the Eucharist, Penance, and Confirmation; they may also abridge several questions even in the Short Catechism when children have but very limited capacity, and in such case it will be sufficient to teach them how to make the sign of the cross, to recite the Creed, the Commandments, the acts of Faith, Hope, and Charity, the Lord's Prayer, the Angelical Salutation, the first and second questions of chapter ii., the second, third, and fourth questions of chapter iii., the whole of chapter iv.; the first and second questions of chapter vi., the whole of chapter vii.; the first, fourth and fifth questions of chapter viii., the whole of chapter ix., and the whole of chapters xxiv. and xxv.

The Great Catechism is distinguished from the other by small asterisks. (*) The questions which have no asterisks constitute the Parish Catechism.

ABRIDGMENT

OF

SACRED HISTORY.

I.—THE CREATION OF THE WORLD.

Before all ages, and from all eternity, God existed. He was the Father, Son, and Holy Ghost, one God in three persons; an Almighty Spirit, infinitely happy.

As he was infinitely happy, he stood in need of no one; as he was Almighty, he could create whatever he pleased out of nothing. Before he thought proper to create, nothing existed but the Father, Son, and Holy Ghost; whatever also exists, which we see, or do not see, had no existence.

In the beginning God created the heavens and the earth—all things visible, and invisible, creatures spiritual and corporal; angels and men.

God commanded, and at his word all things were created. By the sole act of his divine will, all was formed, and arranged in its proper place; the light, the firmament, the sun, the moon, the stars, the earth, and the sea, plants, animals, and man.

It pleased the Almighty to make the world in six days, and on the sixth day he made man after his own image and likeness, by creating for him an intelligent soul; a soul capable of love, which he intended to render eternally happy, if its powers were devoted to the love, knowledge,

and service of the Creator. He, moreover, gave him grace to effect this: and man's eternal reward was to have been the possession of the God who made him. If man had not sinned he would never have known death, for God intended to preserve him immortal in body and in soul.

II.—THE FALL OF ADAM; AND THE PROMISE OF A MESSIAH.

God also created woman; he called the man Adam, and the woman Eve, and ordained that all mankind should descend from this union. He placed them in Paradise, which was a delightful garden, and to convince them that he was their Sovereign Master, he forbade them to eat the fruit of a certain tree. God called this tree, "The tree of knowledge of Good and Evil:" the good was to be made manifest by their remaining submissive to the will of God, and the evil by their disobedience to the divine command.

Man had been created good and holy, but yet he was not incapable of sin, nor absolutely perfect. The devil tempted him, he disobeyed God, and eat the forbidden fruit. God immediately pronounced against him the sentence of death; and by a just judgment all mankind have inherited his sin. He was driven from Paradise and put under the power of the devil, by whom he had been vanquished, but God pitied him and promised that from his race should be born a Saviour, by whom the power of Satan should be destroyed, and man delivered from sin and death. This promised Saviour was Christ, or the Messiah, who was to be born in due time.

III.—THE CORRUPTION OF MANKIND, AND THE DELUGE.

Mankind thus corrupted from the commencement, became more and more wicked as they increased in number. Cain, the eldest son of Adam, slew his virtuous brother Abel, of whom he was jealous, and his posterity imitated him in his crimes.

After the death of Abel, God gave Adam another son named Seth, in whose family the knowledge of the love and worship of God was preserved until his descendants became mixed with those of Cain, and the whole world was corrupted. Then Almighty God resolved to destroy all mankind by a general deluge, except Noah and his family, through whom he resolved to repeople the earth. Before sending the deluge, God ordered Noah to build a large ark of wood in the form of a chest, and to take into it with him, his family, and two of every species of those living things which were to be saved.

The waters descended, and the highest mountains were covered, but the ark, protected by Almighty God, floated in safety. When the waters were abated, Noah left the ark, having been therein confined one year and ten days. The first thing he did was to raise an altar to the Lord, and offer thereon a sacrifice of thanksgiving.

IV.—IGNORANCE AND IDOLATRY EXTEND THROUGHOUT THE EARTH.—THE CALL OF ABRAHAM.—THE COVENANT.

The world was repeopled by the three descendants of Noah: Shem, Ham, and Japhet. In the lapse of time men began to forget the God who

had made the heavens, the earth, and themselves. They adored creatures in which they saw anything excellent; for instance, the stars, the heavens, or men superior to the ordinary level of mankind; and idolatry began to spread throughout the world.

Nevertheless, true religion, and the history of the creation were handed down by tradition; but that the knowledge of them might not be totally obliterated by the general corruption, God called the patriarch Abraham, one of the descendants of Shem, and made a covenant with him, promising to be his God and the God of his posterity, in return claiming their love and service.

Circumcision was established as the seal of the covenant, and Abraham was led into the land of Canaan, which God promised to bestow on his posterity. It was the land which we call Judea, Palestine, or the Holy Land, and God wished to be there worshipped by the descendants of Abraham.

In order to fill up the measure of his favours to this patriarch, he promised that from his race should be born the Saviour of the world, by whom all the nations of the earth, after having wandered away from the true God, should again return to their allegiance and serve the Being who had created all things. God confirmed his covenant, and repeated his promises of a Saviour who was to come, to Isaac the son of Abraham, and to Jacob his grandson. He gave to Jacob the name of Israel. Abraham Isaac and Jacob lived in Palestine, sometimes in one place sometimes in another, without any fixed habitation.

Their lives were simple and laborious, tending large flocks and herds. God blessed them because they served him, and they were respected by the princes and inhabitants of the country.

Jacob had twelve sons who are called the twelve patriarchs, and from them descended the

twelve tribes of Israel, which formed the nation called Israelites, or Hebrews.

V.—THE CHILDREN OF GOD CAPTIVES IN EGYPT.

A universal famine obliged Jacob to leave Canaan and go with his children into Egypt, which was not far distant. Food was abundant in Egypt, owing to the foresight and management of Joseph, the most beloved of the sons of Jacob, for whom he had long mourned as one who was dead, but who had been miraculously preserved by Almighty God, and Pharaoh king of Egypt, who had given him great power in his dominions. Jacob was in consequence received in Egypt, and established himself there with his family. Before his death Jacob gave a particular blessing to each of his children; predicting that of all, Judah would be the most celebrated. From him Palestine was afterwards called Judea, and the Hebrews were named Jews. When Jacob blessed him he announced to him the glory of his posterity, and predicted that Christ, descending from his race, would be the expectation of the people.

The family of Jacob became a great nation, they cherished the faith of the patriarchs, and served the God of Abraham, of Isaac, and of Jacob: whilst Egypt, plunged in idolatry, knew him not.

Another Pharaoh ascended the throne, and the services of Joseph were forgotten. The jealousy of this prince and his subjects made them resolve to destroy the Hebrews; but Almighty God raised up Moses to guide and deliver them, by wonderful miracles. Egypt was afflicted with ten terrible chastisements, which are called the ten plagues of Egypt. The waters of Egypt were

changed into blood, so that the people with difficulty found anything to drink; the houses were infested with frogs; troublesome insects filled all places to the destruction of every one's repose. God afflicted both men and animals with terrible ulcers, causing mortality in both; the harvest was ravaged by hail, and the portion which remained was devoured by innumerable swarms of locusts, with which the whole surface of the earth was covered; Egypt was obscured with a darkness so dense, that nothing could be seen; and, finally, God sent his angel, who, in one night, slew the first-born of the Egyptians throughout the land, from the first-born of Pharaoh on the throne, to the first-born of the captive in the dungeon, and of the lowest domestic in the house. Pharaoh, after this terrible chastisement, listened to the voice of God, and permitted the Israelites to leave Egypt. The waters of the Red Sea divided to afford them a passage, and shortly after they had passed over, the lifeless bodies of their pursuers, Pharaoh and his soldiers, floated on the waves, in punishment of having repented of submission to the commands of God, who thus inexorably chastised the attempt made to intercept the fugitives.

VI.—THE PEOPLE IN THE DESERT.—THE LAW.—THE ENTRANCE INTO THE PROMISED LAND.—JOSHUA. DAVID.—SOLOMON.—THE TEMPLE.—THE SCHISM OF JEROBOAM.—THE CAPTIVITY OF BABYLON.—THE PROPHECIES.—THE EXPECTATION OF CHRIST.

The Israelites remained forty years in the desert, through which they had to pass on their way to Canaan, or the promised land. God protected them; manna was sent from heaven for their food, and a dry rock, struck by the hand of

Moses, supplied them abundantly with water. The Almighty manifested himself to them on Mount Sinai, by an astounding demonstration of his majesty and power. He, in the midst of thunder and lightning, wrote down the ten commandments, which we call the decalogue, on two tables of stone; and also gave those laws under which they were to live in the land of Canaan, until the coming of Christ.

The time having arrived wherein God had resolved to give that land to the Israelites which he had promised to their fathers, Moses led them in sight of it. Joshua took possession of it, and divided it amongst the twelve tribes. Afterwards God raised up David, who completed its conquest; royalty was established in his family, and God promised that from his race the Saviour should be born, he being of the tribe of Judah, of which tribe, according to the prophecy of Jacob, the Messiah was to come.

David in his psalms, sung the wonders of the promised Saviour, and saw him prefigured in the person of his son and successor Solomon.

During the reign of Solomon the temple was built in Jerusalem, and the holy city was the type or figure of the Christian Church. Solomon was not faithful to God, and his kingdom was divided under Rehoboam his son and successor.

Of the twelve tribes there were ten who separated themselves from the temple and the house of David, to whom God had given the kingdom. Jeroboam was the chief of these rebels. This is the type or figure of those schismatics and their founders, who separate themselves from the church. God cast them off, and their name is lost. The tribe of Judah was the leader of those who preserved their faith.

But the Jews often forgot the God of their fathers, and their infidelities drew upon them many chastisements. In consequence of the im-

pieties of Achaz and Manasses, kings of Judah, God sent Nebuchodonoser, king of Babylon, to punish the ingratitude of his people; Jerusalem was destroyed, the temple reduced to ashes, and the people led captive to Babylon.

But God always remembered his ancient mercy, and the promises which he had made to Abraham, Isaac, and Jacob. After seventy years captivity, he gathered together his scattered people, and led them back into the land of their forefathers. Jerusalem was restored, and the temple rebuilt on its former ruins. Cyrus, king of Persia, was chosen by God to accomplish this work.

Esdras and Nehemiah superintended it under the government of the kings of Persia. At this time, and during succeeding ages, God never ceased sending prophets, who instructed the people, and encouraged the servants of God in their adherence to his worship.

As a body they predicted the eternal reign, as well as the sufferings of Christ, and the people lived in expectation of these events.

VII.—THE BIRTH OF JESUS CHRIST.—HIS LIFE.—HIS DEATH.

For a very considerable portion of the first four thousand years, the world was overspread with the dark shades of ignorance, and God was known only in Judea, at that period the smallest nation in the world.

But at length the happy period for our Saviour's coming arrived, and God sent into the world his own beloved Son, "The Word made Flesh."

The tidings of his coming were announced to

Mary, who was to be his mother, and yet remained always a virgin. She believed, and the Son of God was conceived in her womb. He was born at Bethlehem; was circumcised, and named *Jesus*, which signifies "Saviour." He lived in a state of obedience to Mary his mother, and to Joseph his reputed father. About the age of thirty he was baptized by St. John the Baptist. He preached in Judea, and announced the Gospel, or good tidings, that is to say, the remission of sins and eternal life to those who should believe in him, and live according to the precepts of the new law which he taught.

In order to lay the foundation of his Church, Christ called the twelve Apostles and appointed St. Peter the chief. Meantime the jealousy of priests, Pharisees, and doctors of the law, was excited against him, because he refuted their errors and reproved their hypocrisy. At length he was crucified on Calvary, in the vicinity of Jerusalem, between two thieves. The Jews continued to insult him in his dying agonies, and when he cried out saying, "I thirst," they presented to him a sponge dipped in vinegar and gall. All that was written of him in the psalms and prophecies, was accomplished; he expired on the cross; his body was put into the sepulchre; his soul descended into those lower regions, whence he delivered the holy ones who had been there awaiting his coming, and on the third day reunited his soul and body. On that very day Jesus Christ, now risen from the grave, manifested himself to his unbelieving disciples; they saw and touched his wounds, they put into them their fingers and their hands, and they were convinced that he had truly risen. During forty days he continued to appear. He spoke to them, he instructed them, he sent his twelve Apostles throughout the world, to be the founders of Christian Churches, and the origin of tho-

pastors who were to govern them to the end of the world; he ascended into heaven in their presence. There he is now seated at the right hand of his Father, and all power is given to him in heaven and on earth.

VIII.—DESCENT OF THE HOLY GHOST, AND THE ESTABLISHMENT OF THE CHURCH.

Fifty days after Easter, and on the day of Pentecost, Jesus Christ sent down the Holy Spirit whom he had promised. The Apostles were animated with courage, and immediately began to announce throughout the world, Jesus Christ risen from the dead, and the remission of sins in his name, and through his blood.

In a short time they preached the gospel in all places, and shed their blood to testify its truth. The emperor Nero, the most infamous and cruel of princes, was the first persecutor of the church, and by his orders Saints Peter and Paul were martyred at Rome.

Immediately after this first persecution, war was declared against the Jews, who had prejudiced the Roman people against the saints, and had delivered up the Apostles to the emperors.

This time Jerusalem was utterly destroyed, the temple was consumed a second time by fire, and the Jews perished by the sword. Thus they experienced the effect of the curse which they had invoked upon themselves and their children, when they clamoured for the death of our Saviour, saying, "Let his blood be upon us, and upon our children."

The vengeance of God still pursued them, and every where they became captives and vagabonds.

Meantime, the world, corrupted by idolatry and every species of vice, arose, as it were, to a newness of life. For the space of three hundred years the Church continued to suffer the most dreadful persecution, but the world united in vain to destroy it. The holiness of its children, and the constancy of its martyrs, edified and converted the nations; and when the Almighty had resolved to bestow peace on his Church, he raised up Constantine the Roman emperor, who publicly embraced christianity.

The kings of the earth became children and defenders of the Church, and in accordance with the ancient prophecies, it was established throughout the world. The heresies which had been predicted by Jesus Christ and his Apostles, arose; all the mysteries of Faith were attacked one after the other, but these assaults only tended to establish it more firmly. By her holy doctrine, and the administration of the Sacraments, the Church has always produced saints. Every age has been illustrated by brilliant examples of sanctity. Amid the temptations and perils of this life, christians look forward to a general resurrection, and to the day when Jesus Christ will come again with power and great glory, to judge the living and the dead.

N.B.—In order to impress this short history on the minds of children, it is well to make them remember the names of the principal servants of God, for experience teaches that they will thus more easily retain in their recollection the chief events of sacred history, connected with these names. They may, therefore, be questioned in the following, or any other similar manner:

Q. Who was the Creator of Heaven and Earth?
A. The Eternal God, Father, Son, and Holy Ghost.
Q. Who was the first man that God made?
A. Adam.
Q. And the first woman?
A. Eve.
Q. Were they our first parents?
A. Yes; Adam and Eve were our first parents.
Q. What have we inherited from our first parents?
A. Sin and death.
Q. Who was the first man who died in a state of grace?
A. Abel, who was killed by his brother Cain from a motive of jealousy.
Q. Had Adam another son after the death of Abel?
A. Yes, he had another son, who was called Seth, whose family and descendants continued for a long time to live in the service of God.
Q. Did they abandon God's service?
A. Yes, they became corrupted.
Q. How did God punish the universal corruption of the world?
A. By sending the deluge.
Q. Was there not at that time *one* righteous man living in the world?
A. Yes; Noah was a righteous man.
Q. How did God favour him?
A. By preserving him in the ark with his family.
Q. By whom was the world repeopled?
A. By the three sons of Noah; Shem, Ham, and Japhet.
Q. With whom did God make a covenant?
A. With Abraham.
Q. From whom was Abraham descended?
A. From Shem.
Q. Whom do you call the patriarchs?

A. Abraham, Isaac his son, Jacob the son of Isaac, and his twelve sons.

Q. What other name has Jacob?

A. He is also called Israel: and from him are descended the Israelites, that is to say, "The people of God."

Q. From whom are the twelve tribes of Israel descended?

A. From the twelve sons of Israel.

Q. From which of the sons of Jacob does our Saviour derive his descent?

A. From Judah.

Q. Where were the Israelites first captives?

A. In Egypt, where their forefathers had taken refuge during a universal famine.

Q. Whom did God employ to deliver them from this captivity?

A. Moses.

Q. Through whom did God give the law to the ancient Hebrews?

A. Through the same Moses.

Q. Who led them into the Promised Land?

A. Joshua.

Q. Who completed the conquest of this land?

A. King David.

Q. Of what tribe was David?

A. Of the tribe of Judah.

Q. What particular promise did he receive from God?

A. That Christ, or the Messiah, should be born of his race.

Q. Who built the temple at Jerusalem?

A. Solomon, son of David, one of the ancestors of Jesus Christ.

Q. Of what was the temple a type or figure?

A. Of the Catholic church in which God desires to be worshipped.

Q. Under what king did the ten tribes separate from the temple?

A. Under Rehoboam, son of Solomon.

Q. Who was the author of this schism?

A. Jeroboam, whose name is infamous to posterity.

Q. Of what was this separation a figure?

A. Of heresies and schisms.

Q. What tribe was the chief of those who remained faithful?

A. The tribe of Judah, of which tribe the Christ was to be born.

Q. Was he expected by the Jewish people?

A. Yes, he was expected. His coming was predicted by Moses, by David in the Psalms, and by the prophets.

Q. At what time did our Saviour appear?

A. About the year four thousand.

Q. Of whom is he the Son.

A. He is the Son of God, from all eternity; but the son of Mary in time.

Q. Whom did he call to establish his church?

A. The twelve Apostles.

Q. Who was the first of the Apostles?

A. St. Peter.

Q. Who gave him the primacy?

A. Jesus Christ himself.

Q. Whence come the Bishops and Pastors of the Church?

A. From the twelve Apostles.

Q. Who first persecuted the Church?

A. The emperor Nero, the most cruel and infamous of princes.

Q. Whom did he first persecute?

A. Saints Peter and Paul.

Q. Where were they martyred?

A. At Rome.

Q. Who was the first Christian Emperor?

A. Constantine the Great.

FIRST CATECHISM.

CHAPTER I.

ON THE SIGN OF THE CROSS.

Q. What is a Christian?

A. A Christian is one who believes in Jesus Christ, and who has been baptized.

Q. What is the Christian's sign?

A. The sign of the Christian is the sign of the Cross.

Q. How do you make this sign?

A. By placing the right hand, first on the forehead, after that on the breast, then on the left shoulder, and from that on the right, saying; "In the name of the Father, and of the Son, and of the Holy Ghost.—Amen."

Q. When is it proper to make the sign of the Cross?

A. It is proper to make the sign of the Cross, before and after our prayers, and as frequently as possible, at the commencement and end of our principal actions.

Q. In what are contained the principal truths which we ought to believe?

A. They are contained in the Creed.

Q. Repeat the Creed.

A. I believe in God the Father Almighty, Creator of Heaven and Earth, and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary,

suffered under Pontius Pilate, was Crucified, dead and buried. He descended into Hell, the third day he rose again from the dead, he ascended into Heaven, sits at the right hand of God the Father Almighty, from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting.

CHAPTER II.

ON THE CREATION OF THE WORLD.

Q. Who made the heavens and the earth?

A. God.

Q. Have not the heavens and the earth always existed?

A. No; the heavens and the earth have not always existed. God alone has had no beginning, and will have no end.

Q. Of what did God make heaven and earth?

A. Out of nothing: and this it is what we call creating, or producing something out of nothing.

Q. Could not the world have made itself?

A. No; it is no more possible for the world to make itself, than it is for the stones of a house to unite themselves together in that form.

Q. Was man created?

A. Yes; God created the first man and the first woman.

Q. Why has God created us?

A. To know him, to love him, and to serve him, in order that we may obtain eternal life.

CHAPTER III.

ON ALMIGHTY GOD; HIS NATURE AND HIS PRESENCE.

Q. What is God?

A. God is a pure Spirit, eternal, infinitely perfect, the Creator and the Sovereign Master of all things.

Q. Is God everywhere?

A. Yes; God is everywhere, in heaven, on earth, and in all places.

Q. Is God in us?

A. Yes, God is in us; it is He who gives and preserves our life.

Q. Does God see us when we are alone?

A. Yes, God sees us when we are alone, and nothing in the whole world can be hidden from Him.

Q. Does God see all that passes in our souls?

A. Yes, God sees all that passes in our souls, he knows our most secret thoughts.

CHAPTER IV.

ON THE HOLY TRINITY.

Q. Are there many Gods?

A. No, there is only one God.

Q. How many persons are there in God?

A. There are three persons in God.

Q. Which are the three persons?

A. The three persons are, the Father, the Son, and the Holy Ghost; which we term the Holy Trinity.

Q. Is each of these persons God?

A. Yes, each of these persons is God.

Q. Then the Father is God?

A. Yes, the Father is God.

Q. Then the Son is God?

A. Yes, the Son is God.

Q. And the Holy Ghost is God?

A. Yes, the Holy Ghost is God.

Q. Therefore there are three Gods?

A. No; there are three distinct persons who are only one God, The Father is not the Son, the Father and the Son, are not the Holy Ghost.

Q. Why are these three persons only one God?

A. These three persons are only one God, because they have but one and the same divinity.

Q. Then is not one more ancient, wiser, or more powerful than the other two?

A. No; they have the same eternity, are equally great, wise, and powerful.

CHAPTER V.

ON THE CREATION OF MAN.

Q. Who was the first man, and who was the first woman, that God made?

A. The first man was Adam, and the first woman Eve, and from them all men are descended.

Q. Why did God desire that all mankind should descend from one father and one mother?

A. To establish union, and a species of relationship between all men.

Q. Of what did God form the body of the first man?

A. God formed the body of the first man out of the dust of the earth.

Q. And his soul?

A. God created the soul of the first man out of nothing, and united it to his body.

CHAPTER VI.

ON THE MYSTERY OF THE INCARNATION.

Q. What is the mystery of the Incarnation?

A. The mystery of the Incarnation is the mystery of the Son of God made man.

Q. What name do you give to the Son of God made man?

A. I give to him the name of Jesus Christ.

Q. What does the name of Jesus signify?

A. Jesus signifies Saviour.

Q. What does Christ signify?

A. Christ signifies anointed, or that which has received the Holy Unction.

Q. Who was the Son of God before he was made man?

A. The Son of God before he was made man, was one and the same God with his Father.

Q. What is the Son of God since he became man by the incarnation?

A. Since his Incarnation he is still the only Son of God; but he is also man, because he has taken a body and soul like to ours.

Q. Has Jesus Christ always existed?

A. Jesus Christ as God, has always existed; but as man he was born of a Virgin, who conceived him by the power of the Holy Ghost.

Q. Who was this Virgin?

A. This Virgin was Mary, of the tribe of Judah, and of the family of David, as the prophet had predicted.

CHAPTER VII.

ON THE MYSTERY OF REDEMPTION.

Q. What is the mystery of Redemption?

A. The mystery of Redemption is the mystery of the Son of God, suffering and dying for us.

Q. Why did Jesus Christ suffer and die for us?

A. Jesus Christ has suffered and died for the remission of our sins, and to deliver us from eternal death.

Q. Were we then condemned to eternal death?

A. Yes, we were condemned to eternal death, owing to the sin of Adam our first parent.

Q. Adam then has transmitted his sin to all his posterity?

A. Yes, Adam has transmitted his sin to all his posterity.

Q. What do you call this sin?

A. I call it original sin.

Q. On what day did Jesus Christ die?

A. On Good Friday.

CHAPTER VIII.

ON THE RESURRECTION AND ASCENSION OF JESUS CHRIST.

Q. Did Jesus Christ remain with the dead?

A. No, he rose from death to life on the third day, that is to say, on Easter Sunday.

Q. Did Jesus Christ remain on earth for a long time after his Resurrection?

A. He remained forty days.

Q. What did Jesus Christ do during this time?

A. During this time Jesus Christ instructed his Apostles, and ordered them to preach the gospel, to administer the Sacraments, and promised to send them the Holy Ghost.

Q. What did Jesus Christ do on the fortieth day after his Resurrection?

A. On the fortieth day after his Resurrection, he ascended into Heaven where he is seated at the right hand of the Father.

Q. What did the Apostles do after the ascension of Jesus Christ?

A. After the ascension of Jesus Christ, the Apostles prepared themselves to receive the Holy Ghost; that is to say, the third person of the Blessed Trinity.

CHAPTER IX.

ON THE FOUNDATION OF THE CHURCH.

Q. What did the Apostles do after the descent of the Holy Ghost?

A. After the descent of the Holy Ghost, the Apostles established the Church.

Q. What do you mean by the Church?

A. By the Church I mean the society of the faithful, who, under the direction of lawful Pastors, and principally that of our Holy Father the Pope, form one body, of which Jesus Christ is the Invisible head.

Q. Can we be saved out of the Church?

A. No, we cannot be saved out of the Church.

Q. What do you mean by the Faithful?

A. I mean all baptized Christians, who are united to the Church, submit to its Faith, and to the authority of its lawful Pastors.

CHAPTER X.

ON FAITH.

Q. What is Faith?

A. Faith is a supernatural virtue, by which we believe firmly all that God has revealed, and the Church teaches.

Q. Can we be saved without Faith?

A. No; we cannot be saved without Faith, that is to say, without believing those truths which the Church teaches, as being revealed by Almighty God, and the knowledge of which we have it in our power to acquire.

Q. Make an act of Faith?

A. My God! I firmly believe all those truths which the Church teaches, because thou hast revealed them, who canst not deceive me.

CHAPTER XI.

ON HOPE AND CHARITY.

Q. What is Hope?

A. Hope is a supernatural virtue, by which we expect the eternal life which God has promised to his servants, and also the means of obtaining it.

Q. Make an act of Hope.

A. My God! I hope with a firm confidence that thou wilt give me, through the merits of Jesus Christ, thy grace in this life, and if I observe thy commandments, eternal life in the next; because thou hast promised it, and thou art always faithful in thy promises.

Q. What is charity?

A. Charity is a supernatural virtue by which we love God above all things, because he is the Sovereign Good; and also love our neighbour as we love ourselves, for the love of God.

Q. How are we to know that we love God above all things?

A. We know that we love God above all things, if we are disposed to lose all things, and to suffer every calamity rather than offend him mortally.

Q. Make an act of charity.

A. O my God! I love thee with my whole heart, and above all things, because thou art infinitely good and infinitely amiable, and for thy sake I love my neighbour as I love myself.

CHAPTER XII.

ON THE COMMANDMENTS OF GOD.

Q. Can we have charity without keeping God's commandments?

A. No, it is impossible to have charity without keeping God's commandments.

Q. Are all the commandments comprised in the precept of charity?

A. Yes, all the commandments are comprised in the precept of charity.

Q. Who has told you so?

A. Jesus Christ himself tells me so in the Gospel.

Q. Repeat his words.

A. "Thou shalt love the Lord thy God, with all thy heart and with all thy mind. This is the first and greatest commandment: and the second is like unto the first; thou shalt love thy neighbour as thyself. In these two commandments are contained all the law and the prophets."

Q. How many commandments has God given us?

A. God has given us ten commandments.

Q. Repeat the commandments of God.

A. 1st, I am the Lord thy God, who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of anything that is in heaven above, or in the earth beneath,

or in the waters under the earth; thou shalt not adore them nor serve them.

2nd, Thou shalt not take the name of the Lord thy God in vain.

3rd, Remember that thou keep holy the Sabbath day.

4th, Honour thy father and thy mother.

5th, Thou shalt not kill.

6th, Thou shalt not commit adultery.

7th, Thou shalt not steal.

8th, Thou shalt not bear false witness against thy neighbour.

9th, Thou shalt not covet thy neighbour's wife.

10th, Thou shalt not covet thy neighbour's goods.

CHAPTER XIII.

ON THE COMMANDMENTS OF THE CHURCH.

Q. Has the Church power to give commandments?

A. Yes, the Church has power to give commandments, which all Christians must observe.

Q. Who has given this power to the Church?

A. Jesus Christ himself has given this power, and he has ordained that *he who will not hear the Church, shall be treated as a heathen or publican.*

Q. How many commandments has the Church given us?

A. A great number, but there are six principal ones, as follows:

1st, To keep certain appointed days holy, and to hear mass on Sundays and holydays.

2nd, To fast and abstain on the days commanded.

3rd, To confess our sins at least once a year.

4th, To receive the Blessed Eucharist at Easter, or within the time appointed.

5th, To contribute to the support of our Pastors.

6th, Not to solemnize marriage at forbidden times, nor to marry persons within the forbidden degrees of kindred, nor clandestinely, or otherwise prohibited by the Church.

CHAPTER XIV.

ON SIN.

Q. What is sin?

A. Sin is a violation of the law of God; that is to say, it is disobedience to his commands.

Q. How many kinds of sin are there?

A. There are two kinds of sin; original sin, and actual sin.

Q. What is original sin?

A. Original sin is the sin which commences with our origin; it is the sin in which we are all born.

Q. What is actual sin?

A. Actual sin is that sin which we ourselves commit, after we have attained the use of reason.

Q. In how many ways may we be guilty of actual sin?

A. We may be guilty of actual sin in four ways; by thought, by word, by action, and by omission.

Q. Are some sins more grievous than others?

A. Yes, there are some sins which are more grievous than others; mortal sin is more grievous than venial sin.

CHAPTER XV.

ON SIN.—(*continued.*)

Q. What is mortal sin?

A. Mortal sin is that sin which kills the soul, and makes us deserving of eternal punishment.

Q. When is sin mortal?

A. Sin is mortal when we disobey the commands of God, or of some lawful superior; or when, with full deliberation, we wish to disobey them in any serious matter.

Q. What is venial sin?

A. Venial sin is that sin which does not kill the soul, but weakens it, disposes us to mortal sin, and renders us deserving of temporal punishments, either in this world or the next.

Q. What are the principal sins?

A. The principal sins are seven, viz., Pride, Avarice, Lust, Envy, Gluttony, Anger, and Sloth.

Q. What are these sins called?

A. These sins are called capital sins.

Q. Why are these sins called capital sins?

A. Because they are the cause of a great number of other sins.

CHAPTER XVI.

ON THE CAPITAL SINS.

Q. What is Pride?

A. Pride is an inordinate esteem of ourselves, which makes us prefer ourselves to others, and wish to raise ourselves above them.

Q. What is Avarice?

A. Avarice is an inordinate love of the goods of this world, and principally of money.

Q. What is Lust?

A. Lust is the vice of impurity, that is to say, an inordinate love of carnal pleasures.

Q. What is Envy?

A. Envy is a feeling of displeasure at the success of one's neighbour, or of joy at his misfortune.

Q. What is Gluttony?

A. Gluttony is an inordinate and shameful love of eating or drinking.

Q. What is Anger?

A. Anger is an inordinate emotion of the mind, which causes us to repel with violence whatever contradicts or displeases us.

Q. What is Sloth?

A. Sloth is a base cowardice, which, for fear of doing violence to ourselves, causes us to neglect our duties towards God, towards our neighbour, or towards ourselves, and consequently leads to the violation of many of God's commands.

Q. What remedies must we employ against Sloth?

A. We must reflect that man has been created for labour; that since the fall of our first parents, labour serves as an expiation for sin, and that Jesus Christ condemns the slothful man to Hell fire.

CHAPTER XVII.

ON GRACE AND PRAYER.

Q. How do we obtain the pardon of our sins?

A. We obtain the pardon of our sins through the grace of Almighty God.

Q. What are the means of obtaining grace?

A. The two means of obtaining grace, are prayer and the Sacraments.

Q. What is prayer?

A. Prayer is an elevation of our souls to God, in order to render him our homage, to lay before him our necessities, and implore his graces.

Q. How must we pray?

A. We must pray with attention, with humility, with perseverance, and with a pure intention.

Q. What is it to pray with attention?

A. To pray with attention is to think on what we are saying, and to feel those sentiments in our hearts which we express with our lips.

Q. What is it to pray to God with confidence?

A. To pray to God with confidence, is to pray with a firm assurance that God will listen favourably to us, because he is good.

Q. Nevertheless, Almighty God does not always listen favourably to us?

A. No; he does not always give us a favourable hearing, because we do not pray with sufficient attention, confidence, perseverance, or purity of intention.

Q. What is it to pray to God with a pure intention?

A. To pray to God with a pure intention, is to ask those things which will increase the glory of God, and secure our own salvation.

Q. What is it to pray with perseverance?

A. To pray with perseverance, is to pray constantly.

CHAPTER XVIII.

ON THE LORD'S PRAYER.

Q. In whose name ought we to pray?

A. We ought to pray in the name of Jesus Christ.

Q. Has Jesus Christ taught us how to pray?

A. Yes, Jesus Christ has taught the Lord's Prayer.

Q. Repeat the Lord's Prayer.

A. Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven; give us this day our daily bread, and forgive us our trespasses, as we forgive them who trespass against us; and lead us not into temptation, but deliver us from evil. Amen.

Q. Why do we call God our Father?

A. We call God our Father, to remind ourselves that we are his children.

Q. How are we the children of God?

A. We are the children of God, inasmuch as he has created and adopted us.

Q. Why do we say *our* Father, and not *my* Father?

A. We say our Father, to remind us that we are all children of one family, and brothers of Jesus Christ, and that it is our duty not to pray for ourselves only, but for all men.

Q. What are the duties which this mutual relation imposes upon us?

A. One of the duties which this mutual relation imposes upon us, is to love one another and to pray for one another.

Q. Why do you say "Our Father who art in heaven:" is not God everywhere?

A. Yes, God is everywhere. He is on earth, in hell, and in all places.

Q. Why then do you say, "*who art in heaven?*"

A. We say "*who art in heaven,*" because heaven is the place where God manifests himself to his children in all his glory, and renders them eternally happy.

CHAPTER XIX.

THE LORD'S PRAYER.—(*continued.*)

Q. What do you pray for when you say, "Hallowed be thy name?"

A. We pray that God may be known, loved, and served by all men, and by ourselves in particular.

Q. What do we pray for when we say, "Thy kingdom come?"

A. We pray that God may reign in our hearts by his grace, and that he may also grant us the grace to reign eternally with him in his glory.

Q. What do we pray for when we say, "Thy will be done on earth as it is in heaven?"

A. We pray that God would enable us to do his will in this world, with as much fidelity and love, as the blessed do in heaven.

CHAPTER XX.

ON THE LORD'S PRAYER.—(*continued.*)

Q. What do we pray for when we say, "Give us this day our daily bread?"

A. By these words, "Give us this day our daily bread," we pray that God will continually give us all that is necessary for our souls and bodies.

Q. What do we pray for when we say, "Forgive us our trespasses, as we forgive those who trespass against us?"

A. By these words, "Forgive us our trespasses, as we forgive those who trespass against us," we pray that God would forgive us our sins, as we forgive others the injuries they do to us.

Q. Can those expect pardon from Almighty God who do not pardon others?

A. No; those who do not forgive others condemn themselves, since they only ask forgiveness of God on condition that they forgive others.

Q. Why do we ask God every day to pardon us our offences?

A. Every day we ask of God to pardon our offences, because we are constantly offending him, and not a day passes without our standing in need of his pardon.

CHAPTER XXI.

ON THE LORD'S PRAYER.—(*continued.*)

Q. What do we pray for when we say, "Lead us not into temptation?"

A. By these words we pray to God that he would remove temptations from us, or that he would give us grace to resist them.

Q. Why does God permit us to be tempted?

A. God permits us to be tempted to make us acquainted with our wretched condition, and to give us an opportunity of acquiring merit by resisting temptation.

Q. What do we pray for when we say, "Deliver us from evil?"

A. By the words, "Deliver us from evil," we pray that God would free us from sin, from eternal damnation; and in general, from all evils both of soul and body.

CHAPTER XXII.

ON THE ANGELICAL SALUTATION.

Q. What prayer are you accustomed to say after the Pater?

A. After the Pater we are accustomed to say the Angelical Salutation, a prayer which we address to the Blessed Virgin.

Q. Why, after addressing God, do you address the Blessed Virgin?

A. We address the Blessed Virgin, in order that she may offer our prayers to God, and by praying for us, secure his aid and assistance.

Q. Repeat the Angelical Salutation.

A. Hail, Mary, full of grace, the Lord is with

thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death.

Q. What sentiments ought we to have towards the Blessed Virgin?

A. We ought to entertain for the Blessed Virgin, sentiments of profound respect, of great confidence, and of filial love.

Q. Why ought we to have a profound respect for the Blessed Virgin?

A. Because, by her virtues, she was the most holy of all created beings.

Q. For any other reason?

A. Because God raised her to an elevation above that of the angels, in choosing her for the mother of his Son; hence the angel Gabriel saluted her with the words, "the Lord is with thee."

Q. Why ought we to have great confidence in the Blessed Virgin?

A. Because, in becoming the mother of our Blessed Lord, she also became our mother.

CHAPTER XXIII.

ON THE SACRAMENTS IN GENERAL.

Q. Are there any other means besides prayer by which we may obtain the grace of Almighty God?

A. In addition to having it within our power to obtain the grace of God by prayer, we may also obtain it by frequenting the Sacraments.

Q. Can we be sanctified by means of the Sacraments?

A. Yes, the Sacraments have the power to sanctify us.

Q. What do you mean by the term *to sanctify*?

A. By the term *to sanctify*, I mean, that God restores the life of the soul which we had lost, or increases the vigour of that life if we already possess it.

Q. What do you call those Sacraments which restore the life of the soul?

A. I call those Sacraments which restore the life of the soul, the Sacraments of the dead, because our souls were spiritually dead before receiving them.

Q. And what do you call those which strengthen the life of the soul?

A. I call them the Sacraments of the living, because to receive them, we must already be in possession of the life of the soul.

Q. Is grace, then, the life of the soul?

A. Yes, grace is the life of the soul, as mortal sin is its death.

Q. How many are the Sacraments of the dead?

A. There are two Sacraments of the dead, viz, Baptism and Penance.

Q. How many are the Sacraments of the living?

A. There are five Sacraments of the living, which we cannot beneficially receive without already being in a state of grace, viz., Confirmation, the Holy Eucharist, Extreme Unction, Holy Order, and Matrimony.

Q. Now tell me what is a Sacrament.

A. A Sacrament is an outward sign instituted by Jesus Christ our Lord, to produce grace.

CHAPTER XXIV.

ON THE SACRAMENTS IN PARTICULAR.

Q. What is the first of the Sacraments?

A. The first of the Sacraments is Baptism.

Q. Why is it the first?

A. Because we cannot receive the other Sacraments unless we have been baptized.

Q. What is Baptism?

A. Baptism is a Sacrament which cleanses the soul from original sin, and makes us children of God and the Church.

Q. Has God established a Sacrament to increase the grace of Baptism?

A. Yes, God has established a Sacrament to increase the grace of Baptism, viz., the Sacrament of Confirmation.

Q. How does the Sacrament of Confirmation effect an increase of grace?

A. Confirmation effects an increase of grace, because, by receiving Confirmation, we become perfect Christians, whereas by Baptism we were made Christians only.

Q. What is the Holy Eucharist?

A. The Holy Eucharist is a Sacrament which contains really and substantially the body and blood, the soul and the Divinity of our Saviour Jesus Christ, under the species, that is to say, the appearances of bread and wine.

Q. Is not the Eucharist also a sacrifice?

A. Yes, the Eucharist is a sacrifice of infinite merit.

Q. Why so?

A. Because the Son of God, whose merits are infinite, is offered, and offers himself therein.

CHAPTER XXV.

ON THE SACRAMENTS.—*(Continued.)*

Q. What is the Sacrament of Penance?

A. Penance is a Sacrament by which the sins are forgiven which we have committed after Baptism.

Q. What is necessary to obtain the pardon of our sins?

A. To obtain pardon for our sins, three things are necessary, viz., Contrition, Confession, and satisfaction.

Q. What is Contrition?

A. Contrition is a hearty sorrow for our sins, by which we have offended so good a God, with a firm purpose of amendment.

Q. What is Confession?

A. Confession is an accusation which we make of all our sins to a priest, in order to obtain absolution.

Q. What is the necessary preparation for Confession?

A. Before Confession we must carefully examine our conscience, in reference to all the sins we have committed.

Q. What must we do after this examination?

A. After this examination, we must excite in our minds a sincere sorrow for having offended God, and firmly resolve never more to offend him.

Q. What do you call the prayer which you use to express your sorrow for sin and resolution of amendment?

A. I call it an act of Contrition.

Q. Make an act of Contrition.

A. O my God! I am exceedingly sorry for having offended thee, because thou art infinitely good, and infinitely amiable, and sin is displeasing to thee, and I firmly resolve, by the assistance of thy grace, to do penance, and never more to offend thee.

Q. How must we make our Confession?

A. The method of confession is, 1st, to kneel down by the priest; 2nd, to make the sign of the cross and ask his blessing, saying, Give me your blessing, Father, for I have sinned; 3rd, repeat the Confiteor as far as the words "*Through my fault,*"

&c.; 4th, then say how long it is since our last confession, whether we were absolved or not, and then we must accuse ourselves of all our sins since our last confession.

Q. And what must you do after having confessed your sins?

A. After having confessed our sins, we must add, "For these and all the other sins of my life, I am heartily sorry, humbly beg pardon of God, penance and absolution of you, my Father." We must then conclude the Confiteor, and listen with attention and respect to the exhortation of the priest, and be careful to bear in mind the penance he imposes.

Q. What must we do after leaving the confessional?

A. After having received our penance and retired from the confessional, we must first return thanks to Almighty God, and promise that we will carefully avoid offending him again; and 2nd, we must perform the penance enjoined.

Q. What is Extreme Unction?

A. Extreme Unction is a Sacrament instituted for the spiritual and corporal relief of the faithful, who are dangerously ill.

Q. What is Holy Order?

A. Holy Order is a Sacrament which gives to ecclesiastics the power to perform their functions, and the grace to perform them well.

Q. What is Matrimony?

A. Matrimony is a Sacrament which sanctifies the lawful union contracted between man and wife.

Q. Who instituted marriage?

A. Almighty God instituted marriage at the commencement of the world, and Jesus Christ raised it to the dignity of a Sacrament.

Q. What is the object of the Sacraments?

A. To give us grace, so that we may be able to live in a manner pleasing to Almighty God.

CHAPTER XXVI.

ON FASTS AND FESTIVALS.

Q. How many kinds of festivals are there?

A. There are two kinds of festivals, 1st, those which are intended solely to honour Almighty God; such as the Feast of the Holy Trinity, the Feast of the Holy Ghost, or Pentecost, and the Feasts of our Lord. 2ndly, those feasts in which, whilst rendering to Almighty God the worship of adoration and of love, we also render honour to the Blessed Virgin, and other saints.

Q. What is Advent?

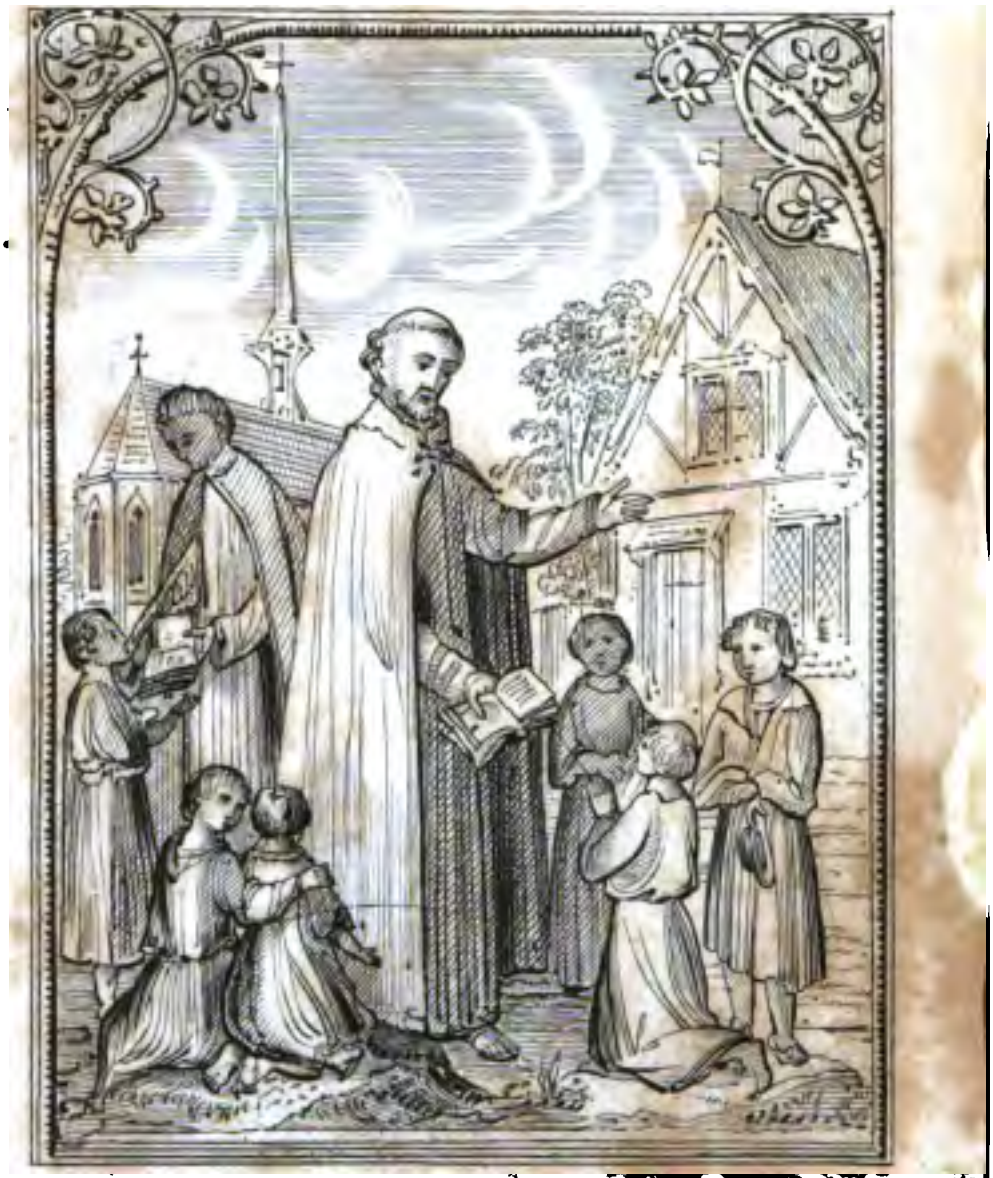
A. It is a time appointed by the Church, during which we are to dispose ourselves to celebrate with piety the Feast of Christmas, or the Birth of the Son of God.

Q. What is Lent?

A. Lent is a fast of forty days, observed by the Catholic Church throughout the world, since the time of the Apostles.

Q. Why was Lent established?

A. 1st, To imitate the fast of Christ in the desert; 2nd, that by fasting we may do penance for our sins; 3rd, to dispose us piously to celebrate the Feast of Easter.



CATECHISM

OF THE

DIOCESE OF PARIS.

LESSON I.

ON THE STUDY OF THE CATECHISM.

Q. What is the meaning of the word *Catechism?*

A. Catechism means Instruction.

Q. What does the Catechism contain?

A. The Catechism contains the Christian doctrine, that is to say, the truths which God has taught.

Q. Do those who refuse to learn their catechism commit a great fault?

A. Yes, those who refuse to learn their catechism commit a great fault, because they will not make themselves acquainted with what God teaches, in order to render them truly wise.

Q. Does God then teach us true wisdom?

A. Yes, God teaches us true wisdom, that is to say, the way which leads to the end for which we were destined.

Q. Could we not find this way ourselves?

A. No, we could not find this way ourselves, we should lose ourselves, like those who have neither a guide to direct, nor light to enlighten them.

Q. Are the truths which God teaches by means of the catechism, a light for us?

A. Yes, they are a light to the eyes of the soul, as the sun is a light to the eyes of the body.

Q. Does God teach us these truths himself?

A. No, God does not teach us these truths himself, he has commanded them to be taught by the Pastors of His Church, to all Christians, and to all those whom he calls to the admirable light of the Gospel.

Q. What is a Christian?

A. A Christian is one who believes in Jesus Christ, and who has been baptized.

Q. What is the Christian's sign?

A. The sign of the Christian is the sign of the Cross.

Q. How do you make the sign of the Cross?

A. I make the sign of the Cross, by placing my right hand on my forehead, then on my breast, after this, on my right shoulder, and finally on the left, saying at the same time: In the name of the Father, and of the Son, and of the Holy Ghost.—Amen.

Q. When should we make the sign of the Cross?

A. We should make the sign of the Cross before and after our prayers, at the beginning and end of our principal actions, and as frequently as we can.

Q. Are you a Christian?

A. Yes; by the grace of God I am a Christian.

Q. What is the grace of God?

A. Grace is a supernatural gift, that is to say, a blessing which Almighty God bestows of his own free will.

Q. Is it a great grace to be a Christian?

A. Yes, it is one of the greatest graces that Almighty God can bestow upon us.

Q. Why is it so great a blessing?

A. Because in making us Christians, God gives

the life of the soul, which is infinitely more precious than that of the body.

Q. What must we do in order to obtain and preserve this life of the soul?

A. In order to obtain and preserve this life of the soul, we must, first, believe the truths which the Church proposes to our belief; secondly, we must love and serve God; and thirdly, we must make use of the means which God has given to enable us to love and serve him.

Q. Wherein are the principal truths contained, which the Church proposes for our belief?

A. In the Creed.

Q. Repeat the Creed in English.

A. I believe in God, the Father Almighty, Creator of heaven and earth; and in Jesus Christ his only Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell, the third day he rose again from the dead; he ascended into heaven, and sits at the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead.

I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the forgiveness of sins, the Resurrection of the body, and life everlasting. Amen.

Q. Repeat the Creed in Latin.

A. Credo in Deum, Patrem omnipotentem, creatorem cœli et terræ, et in Jesum Christum, Filium ejus unicum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine: passus sub Pontio Pilato, crucifixus, mortuus et sepultus descendit ad inferos, tertiâ die resurrexit à mortuis: ascendit ad cœlos, sedet at dexteram Dei Patris omnipotentis: inde venturus est judicare vivos et mortuos.

Credo in Spiritum Sanctum, Sanctam Ecclesi-

am Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem vitam æternam. Amen.

Q. What must we do to love and serve God?

A. To love and serve God, we must keep his commandments.

Q. Repeat the Commandments.

A. 1st, I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself any graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the waters under the earth; thou shalt not adore them nor serve them.

2nd, Thou shalt not take the name of the Lord thy God in vain.

3rd, Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and shalt do all thy work; but on the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant; nor thy beast, nor the stranger that is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day; therefore the Lord blessed the seventh day, and sanctified it.

4th, Honour thy father and mother, that thou mayest be long lived upon the land which the Lord thy God will give thee.

5th, Thou shalt not kill.

6th, Thou shalt not commit adultery.

7th, Thou shalt not steal.

8th, Thou shalt not bear false witness against thy neighbour.

9th, Thou shalt not covet thy neighbour's wife.

10th, Thou shalt not covet thy neighbour's

goods, nor his house, nor his servant, nor his ass, nor any thing that is his.

Q. What are the means and helps which God has given us to keep his commandments?

A. Those means and those helps are prayer, the Holy Sacraments, and Divine Grace.

Q. How many Sacraments are there?

A. There are seven Sacraments, viz. Baptism Confirmation, Holy Eucharist, Penance, Extreme Unction, Holy Order, and Matrimony.

Q. What are the truths which are contained in the Catechism?

A. 1st, Those truths which we are obliged to believe, and of which the principal are contained in the Creed. 2ndly, The Commandments of God; and 3rdly, Prayer, Grace, and the Sacraments.

FIRST PART.

ON THE TRUTHS WHICH WE MUST BELIEVE.

LESSON II.

ON THE APOSTLES' CREED.

* Q. What is the meaning of the term Creed?

A. The term Creed means a profession of Faith.

* Q. What is the Creed of the Catholic Church?

A. The Creed of the Catholic Church is an abridgment of the truths which the Catholic Church teaches.

* Q. Of what use is this abridgment?

A. It enables us to remember more easily the truths which we are bound to believe, and also shows that Catholics have but one and the same Faith.

* Q. Why do you call this abridgment the Apostles' Creed?

A. Because this profession of Faith is attributed to the Apostles, and it is an abridgment of the truths they taught.

* Q. Who were the Apostles?

A. They were men whom Jesus Christ instructed, and whom he commanded to teach his doctrines throughout the world.

* Q. Were the principal truths of the Creed known before the coming of Jesus Christ?

A. The principal truths contained in the Creed, were known before the coming of Jesus Christ, but only by a small number of men, who had, however, no more than an imperfect, and confined knowledge of them.

* Q. How did Jesus Christ convince the Apostles of these truths?

A. Jesus Christ convinced the Apostles of these truths, by proving to them that he was the Son of God.

* Q. How did Jesus Christ prove that he was the Son of God?

A. Jesus Christ proved that he was the Son of God, by performing miracles such as no man could have performed, and also by showing that, from the commencement of the world, his coming had been announced and expected.

* Q. By whom had the coming of Jesus Christ been announced?

A. The coming of Jesus Christ had been announced by the Prophets, that is to say, by men to whom God gave a knowledge of futurity.

* Q. By whom was Jesus Christ expected?

A. Jesus Christ was expected by all the Jewish people, especially by the most pious amongst them.

LESSON III.

ON GOD AND THE CREATION.

Q. What is God?

A. God is a pure Spirit; eternal, infinitely perfect, the Creator and Sovereign Master of all things.

Q. Did God create heaven and earth?

A. Yes, God created heaven and earth, and all that they contain.

Q. Have not the heavens and the earth always existed?

A. No; the heavens and the earth have not always existed. God alone has had no beginning, and will have no end.

Q. Of what did God make the heavens and the earth?

A. God made the heavens and the earth out of nothing, and this it is which we call creating, or producing something out of nothing.

Q. Then God is not limited in his operations, like a workman who cannot make anything unless he has wood, or stone, or marble, or some other material of which to make it?

A. No, God has not acted thus, as a workman; he said, and all was made; he commanded, and all was created.

Q. Could not the universe, or in other words, all that we do see, or can see, make itself?

A. No, the universe could not make itself; it would be far more possible for stones to unite together and form a house.

Q. Is God made manifest to the world?

A. God is made manifest to the world, as a workman is made manifest by his work.

Q. Why did God create the earth, the sun, and animals?

A. God created the earth, the sun, and animals for the service of man.

Q. Has man been created?

A. Yes, God created Adam, the first father, and Eve, the first mother of all men.

Q. Why has God created us?

A. God has created us to know him, to love him, and to serve him, in order that we may obtain eternal life.

Q. Why is it said that God created man for his glory?

A. Because men procure the glory of God by loving him as children love their father, by obeying him as children obey their father, and in loving each other as brothers.

LESSON IV.

ON THE PERFECTIONS OF GOD.

Q. Is God more perfect than the heavens, than the earth, or than all mankind?

A. Yes, God is more perfect than all these, he is infinitely perfect.

Q. What do you mean when you say that God is infinitely perfect?

A. I mean that God has all the perfections which we can possibly conceive, and infinitely more.

Q. Is God eternal?

A. Yes, God is eternal; he had no beginning, and will have no end.

Q. Is God all powerful?

A. Yes, God is all powerful, for by his word alone, he made the world from nothing.

Q. Is God independent?

A. Yes, God is independent; he receives noth-

ing, he cannot receive anything which he does not already possess, and his creatures have received all that, which they possess, from him.

Q. Is God immutable or unchangeable?

A. Yes, God is immutable, that is to say, he is always perfect and can never change.

Q. Is God immense?

A. Yes, God is immense; he is everywhere, in heaven, on earth, and in all places.

Q. Is God in us?

A. Yes, God is in us, and in all men; he gave us existence, and preserves us constantly in life.

Q. Does God see us when we are alone?

A. Yes, God sees us when we are alone; and nothing in the world can be hidden from him.

Q. Does God see all that passes in our Souls?

A. Yes, God sees all that passes in our Souls, he knows our most secret thoughts.

Q. If God is everywhere, why do we not see him?

A. We do not see God, because he is a Spirit, without any body or form.

Q. What then do we mean by the hands of God, by the eyes of God, &c.?

A. By the eyes of God, we understand that he sees everything; by his hands, we signify that he has made all things; by his arms, we understand his great power; and to give some idea of his grandeur, we place all creatures under his feet.

Q. What is meant when it is said that Almighty God rested on the seventh day; had God any need of repose?

A. No, it is not said that God rested like a man wearied with labour, but only that he ceased from making new creatures.

Q. Can you know God without seeing him?

A. Yes, I can know God without seeing him; I cannot see my soul, and yet I have a knowledge of it.

* Q. Whence do you derive this knowledge?

A. I derive this knowledge from perceiving that my soul is sensible of pleasure, and of grief; that it has memory and understanding, that it wills and loves certain things.

* Q. How do you know God?

A. I know God by the beauty and order of the world, as I know a workman by seeing his work.

* Q. Do you know God in any other way?

A. Yes, I know God also, because his image is impressed upon me, and because my reason tells me that without him I could not exist.

* Q. Why do you say in the first article of the Creed, "I believe *in* God," &c.

A. I say that I believe *in* God, because I am certain that there is one God, and that there cannot be more than one God.

Q. Why do you say *I believe in God*, instead of saying *I believe that there is one God*?

A. I say that *I believe in God*, to show that I not only believe there is a God, but that I firmly believe all that he has taught us, and that I place in him all my confidence.

Q. Why have you confidence in God?

A. Because God is the Sovereign Good, he governs all things, and nothing happens in the world without his command or permission.

LESSON V.

ON THE PROVIDENCE OF GOD.

Q. What do you call the government of God?

A. Divine Providence.

Q. How do you know that there is a Divine Providence?

A. I know that there is a Divine Providence, because I see in the world many things which

could not occur except through the goodness, wisdom, and the power of God.

Q. Does God watch over all men by his Providence?

A. Yes, God watches over all men by his Providence.

* Q. How do you know this?

A. I know it because God is wise, good, and just.

* Q. God would not then be wise if he did not watch over all men?

A. No, God would not be wise; since, if he takes care of the flowers of the field, and the birds of the air, he has greater reason to take care of men who are more perfect than either flowers or birds.

* Q. Would not God be good if he did not watch over all men?

A. No, God would not be good, since, if he requires of parents to watch over their children, and to love them, he himself should also watch over and love men, since they are his children.

* Q. Would not God be just if he did not watch over men?

A. God would not be just, for to be just, God must recompense the good, and punish the wicked, this he could not do if he did not watch over all men by his Providence.

* Q. If God governs the world by his Providence, why are the seasons sometimes unfavourable, and why do other disorders occur in nature?

A. God premits unfavourable seasons, and other disorders in nature, to punish the sins of men, and to teach us that we must not place our affections on the goods of this world; also for other reasons worthy of his infinite wisdom.

* Q. Why does God sometimes permit the good to be unfortunate, and the wicked to be prosperous?

A. God permits this, 1st, that the just may, by

resignation to these trials, expiate their faults, and that the wicked may have a recompense for mere human virtues; 2ndly, because there is another world, where the good will be rewarded, and the wicked punished.

Q. Does God govern men as he governs the sun, which he causes to rise every morning and to set every evening?

A. No, God does not govern men as he governs the sun: the sun always obeys him, as a ball obeys the hand that propels it.

Q. Have men power to disobey God?

A. Yes, men can disobey God, as a wicked child sometimes disobeys its father; they can also obey him as a good child, who is submissive to its parents.

* Q. What right has God to govern men?

A. God has a right to govern men, because he has created their souls from nothing, and because he knows all their thoughts and wishes, much better than a father can know the thoughts and wishes of his children.

LESSON VI.

ON THE HOLY TRINITY.

Q. Are there many Gods?

A. No, there is only one God.

Q. How many persons are there in God?

A. There are three persons in God.

Q. Which are the three persons?

A. The three persons are, the Father, the Son, and the Holy Ghost, which we term the Holy Trinity.

Q. Why is the first of these persons called Father?

A. The first of these three persons is called Father, because he has a Son, begotten from all eternity, and equal to him in all perfections.

Q. Do the Father and the Son produce the Holy Ghost?

A. Yes, the Father and the Son produce the Holy Ghost, who from all eternity proceeds from both.

Q. Is each of these three persons God?

A. Yes, each of these three persons is God.

Q. Then the Father is God?

A. Yes, the Father is God.

Q. Then the Son is God?

A. Yes, the Son is God.

Q. And the Holy Ghost is God?

A. Yes, the Holy Ghost is God.

Q. Then there are three Gods?

A. No, there are three distinct persons, but only one God. The Father is not the Son. The Father and Son are not the Holy Ghost.

Q. Why then are these three persons only one God?

A. These three persons are only one God, because they have but one and the same Divinity.

Q. Then is not one more ancient, wiser, or more powerful than the other two?

A. No, they have the same eternity, are equally great, wise, and powerful.

* Q. When you say *the Father Almighty*, do you mean to say that the Son and the Holy Ghost are not Almighty?

A. No, but I say the Father Almighty, because the Father being the principal of the Son, and of the Holy Ghost, he communicates to them, throughout eternity, his Almighty power.

* Q. Can you give me an example which has reference to the Blessed Trinity?

A. Yes, I can offer as an example our souls, which are created to the likeness of God.

* Q. In what is the soul like to God?

A. The soul is a likeness of God inasmuch as it exists, and has understanding and free-will.

* Q. Could the soul have understanding if it had not existence?

A. No, the soul could not have understanding if it had not existence.

* Q. Without understanding could it have free will?

A. No, because we could not will anything if we did not know it by our understanding.

* Q. Is understanding older than free-will?

A. No, these two powers existed as soon as the soul was created.

* Q. How do you know that you have existence?

A. Because I feel that I exist.

* Q. How do you know that you have understanding?

A. Because I comprehend certain things, for example, I know that a statue could not form itself, and that the same may be said of the universe. I also know that I must not act towards others as I would not wish them to act towards me.

* Q. How do you know that you have free-will?

A. Because I feel that I wish to do certain things, for example, to study, to become wise, to pray to the good God.

* Q. Do you understand how existence, understanding, and free-will, form only one soul?

A. No, I do not understand it, and yet I am certain that I have but one soul, and that there is in this soul existence, understanding, and free-will.

* Q. In believing in the existence of your soul, and in its understanding and free-will, may you not deceive yourself?

A. No, because I feel them, and that feeling cannot deceive me.

* Q. What do you call those truths in mankind and nature, which you cannot understand?

A. Those truths which I cannot understand in mankind, and in nature, I call the mysteries of man, and the mysteries of nature.

* Q. Are there may mysteries?

A. Yes, there is a multitude of these mysteries.

Q. Do you understand how these divine persons can form only one God?

A. No, I do not understand it.

Q. Why then do you believe it?

A. Because God has revealed it, and he cannot deceive me.

Q. What do you call those truths which God has revealed, and which you believe, although you cannot understand them?

A. I call those truths which God has revealed, and which I cannot understand, the mysteries of Faith.

Q. What do you call the mystery of one God in three persons?

A. I call the mystery of one God in three persons, the mystery of the Holy Trinity.

LESSON VII.

ON THE CREATION OF ANGELS, AND OF THEIR FALL.

Q. Which are the most perfect creatures of God?

A. The most perfect of God's creatures are the angels and men.

Q. What is an angel?

A. An angel is a pure spirit, whom God created in justice and holiness, to be faithful to, and eternally happy with him.

Q. Were all the angels faithful to God?

A. No, some remained faithful, and others rebelled.

Q. What do you call the angels who remained faithful?

A. I call them good angels, or simply angels.

Q. What do you called the angels who rebelled?

A. I call them bad angels, angels of darkness, or devils.

Q. Did God create the wicked angels?

A. Yes, God created the wicked angels, but he did not make them wicked.

Q. Then he created them good and holy as he did the others?

A. Yes, he created them good and holy as he did the others.

Q. What made them wicked?

A. It was the sin of pride, and disobedience from the commission of which they had the power to refrain.

Q. Almighty God then did not cause their sin?

A. No, Almighty God was not the cause of their sin, he only permitted it.

Q. What then is the cause of sin?

A. The cause of sin is the bad use which rational creatures make of their liberty.

Q. Why does God give us that liberty which we so often abuse?

A. Because without it we should have no merit in being virtuous.

Q. Did God punish the sin of the angels?

A. Yes, God punished it by banishing from heaven the wicked angels, and by condemning them to eternal punishment.

Q. Have the wicked angels any power to tempt man to sin?

A. Yes, they can tempt man to sin, that is to say, they can induce him to do that which is evil.

Q. Can the wicked angels or devils do us all the harm they may wish?

A. No, the devils have only the power to tempt us, they cannot make man sin against his own will.

Q. What means have we to resist the temptations of the devil?

A. We have prayer, by which we can beg of God grace to resist the temptations of the devil.

Q. Have we no other means?

A. We have also vigilance, which causes us to be careful to avoid those occasions which the devil makes use of to tempt us.

LESSON VIII.

ON THE GOOD ANGELS.

Q. Have the Angels any body?

A. No, the Angels are pure spirits.

Q. Why then are Angels represented as having wings?

A. To point out to us with what eagerness they obey the commands of God.

Q. What is the reward of the good Angels?

A. The good Angels enjoy perfect happiness with God.

Q. What is their occupation?

A. The good Angels praise God without ceasing, they execute his orders, and watch over us.

Q. Do the Angels, then, watch over us?

A. Yes, we have each of us an Angel to protect us, that is to say, an Angel Guardian.

Q. What sentiments ought we to feel towards Almighty God, for having confided us to the care of an Angel?

A. This bounty on the part of God, ought to inspire us with a lively sentiment of gratitude towards him.

Q. How ought we to regard other children when we reflect that they also have Guardian Angels?

A. This thought ought to inspire us with a

great respect for them, and induce us to avoid leading them into sin; for our Saviour says, "Their Angels always see the face of my Father, who is in heaven."

Q. What does our Guardian Angel do for us?

A. Our Guardian Angel prays for us; he offers to God our good actions, he defends us against the devil, and he guards us in danger.

Q. What sentiments must we encourage towards our Angel Guardian?

A. We must feel grateful for the care which he takes of our salvation, we must invoke him with confidence in the hour of danger; we must have a profound respect for him, and fear to displease him.

Q. What displeases our good Angel?

A. Sin displeases our good Angel.

Q. On what day does the church celebrate the festival of the Guardian Angels?

A. The Church celebrates the festival of the Guardian Angels on the second of October.

Q. On what day does the Church celebrate the festival of St. Michael and all the Angels?

A. The Church celebrates the festival of St. Michael and all the Angels on the twenty-ninth of September.

LESSON IX.

ON THE CREATION OF MAN.

Q. Who was the first man and the first woman that God made?

A. The first man was Adam, and the first woman was Eve, and from them all men have descended.

Q. Why did God wish that all men should descend from one father and one mother?

A. God wished that all men should descend from one father and one mother, in order to

establish union, and a species of relationship between all men.

Q. Of what did God form the body of the first man?

A. God formed the body of the first man out of the dust of the earth.

Q. And his soul?

A. God created the soul of the first man out of nothing, and united it to his body.

* Q. Are our souls also created?

A. Yes, God creates them, and unites them to the human body, whenever he makes a man.

* Q. In man, then, there is a body and soul?

A. Yes, there is in man a body which we see, and a reasoning soul which we cannot see.

* Q. What is the soul?

A. The soul is a spiritual substance.

* Q. What do you mean by a spiritual substance?

A. By a spiritual substance I mean that which is capable of knowing, of willing, and of loving.

Q. Cannot the body understand, will, and love?

A. No, the body cannot understand anything, cannot will anything, cannot love anything. For example, a dead body has neither knowledge, nor will, nor love, because a dead body is a body without a soul.

Q. Is the soul more perfect than the body?

A. Yes, the soul is more perfect than the body, because the body can neither know nor love God; and the soul has been created to know him, and to love him for ever.

* Q. Is it in his body or in his soul that man is made to the likeness of God?

A. It is in his soul, because the soul is a spirit, as God himself is a Spirit, which we can neither see, nor touch, nor know by any of our senses.

Q. Must we love our souls more than our bodies?

A. Yes, we must love our souls more than our bodies; if we do not we shall lose both body and soul, and be eternally miserable.

Q. What do those do who love only their bodies?

A. Those who love only their bodies, seek after nothing but pleasures and riches.

Q. How do those act who love their souls?

A. Those who love their souls apply themselves, before all things, to know God, to love him, and to do all that he requires.

* Q. Who has bestowed upon you your understanding?

A. God has bestowed upon me the faculty of understanding.

* Q. Who has given you the faculty of loving?

A. God has given me the faculty of loving.

* Q. Who has given you free will?

A. God has given me free-will.

* Q. How ought you to use these faculties?

A. I ought to refer them to Almighty God, that is to say, I ought to use them to increase his glory.

* Q. Why ought you to refer them to God?

A. Because God has bestowed them upon me for this purpose, and also to render me eternally happy.

* Q. In what does eternal happiness consist?

A. Eternal happiness consists in the uninterrupted sight and possession of Almighty God.

* Q. What did God do in order to bring man to eternal happiness?

A. In order to bring man to eternal happiness, God created him in a supernatural state of justice and holiness, and gave him the necessary graces to persevere in that state.

* Q. What do you call this justice?

A. I call it original justice, because our first parents received it from their origin, that is to say, at the moment in which they were created.

* Q. In what did this state of justice consist?

A. It consisted in this, that Adam was pleasing to Almighty God, had upright dispositions; received from the Holy Ghost supernatural graces,

that is, good thoughts and pure motives, which assisted him to perform good actions.

* Q. What were the other advantages of this state?

A. The other advantages of this state consisted in this; that Adam was free from all inclinations to sin, from all infirmities and sufferings, and was not subject to death.

* Q. Were the children of Adam to be born in this happy state?

A. Yes, the children of Adam would have been born in this happy state, if Adam had remained faithful and obedient to Almighty God.

* Q. Was God obliged to create Adam in this perfect state?

A. No, God was not obliged to create Adam in so perfect a state, because it is a state of grace.

* Q. And why?

A. To be created in a state of grace is a gratuitous gift, coming from the pure bounty of God.

* Q. Could Almighty God, then, have created Adam in a less perfect state?

A. Yes, God might have created Adam in a less perfect state.

* Q. In what other state might God have created him?

A. God might have created Adam without sanctifying grace, subject to infirmities and death, with earthly affections, and having also the power of sinning by abusing his liberty.

* Q. Would man in this state have been destined to happiness?

A. In this state man could not have had any pretension to the clear vision and possession of Almighty God; but he might have been destined to a happiness more or less perfect.

* Q. What do you call this state in which God might have created Adam?

A. I call this state in which God might have created Adam, the state of nature.

Q. Where were our first parents placed?

A. Our first parents were placed in Paradise, that is to say, in a delightful garden.

Q. Were they always to have remained there?

A. No, they were not always to have remained there; but after having served God for some time on earth, they would have been transported into heaven with the holy angels.

LESSON X.

ON THE FALL OF MAN AND PROMISE OF A SAVIOUR.

Q. Were our first parents allowed to remain in Paradise?

A. No, they were driven thence for having disobeyed God, by eating the forbidden fruit.

Q. To what other penalties were they subjected as a punishment for their disobedience?

A. 1st, They lost the life of grace; 2nd, They contracted the stain of sin; 3rd, they became inclined to evil, subject to all kind of infirmities and miseries, and even condemned to death.

Q. Has the sin of our first parents injured all their descendants?

A. Yes, the sin of Adam has injured all his children; they have all inherited his sin and its punishment.

Q. The children, then, of Adam have inherited his sin?

A. Yes, the children of Adam are born soiled with the stain of sin, in the same manner as a stream which flows from a corrupted source, will be as impure as the source itself.

Q. What do you call this stain?

A. I call it original sin.

Q. Why do you call it original sin?

A. I call it original sin because it has descended to us from our first parents, and we were born in it.

Q. In what manner have the children of Adam inherited his punishment?

A. The children of Adam have inherited his punishment in this, that they are born, 1st, deprived of grace; 2nd, inclined to evil; 3rd, subject to infirmities, to misery, and to death.

* Q. Can God permit man to be born deprived of grace?

A. Yes, God can permit man to be born deprived of grace, because grace is a gift of his bounty, and is due to no one.

* Q. Are men, who are inclined to evil, in consequence of the sin of Adam, obliged to commit sin?

A. No, notwithstanding their wicked inclinations, they are not obliged to sin, they have liberty to do good, and avoid evil.

* Q. Has God been unjust in condemning mankind to infirmities and death, because of the sin of our first parents?

A. No, God has not been unjust, because Adam and his children were only exempt from infirmities and death, in consequence of the pure goodness of God.

Q. What is the punishment of those who die in original sin?

A. Those who die in original sin are deprived of the sight of God.

* Q. Is this deprivation a very great punishment?

A. This deprivation is a very great punishment, since it prevents them from enjoying the Sovereign Good.

* Q. Is this punishment a greater misfortune to them, than if they had never existed?

A. No, we are permitted to believe, that, notwithstanding their unhappiness is great, yet they may still prefer existence to non-existence.

Q. Did not Almighty God promise a Saviour to mankind, immediately after the sin of Adam?

A. Yes, immediately after the sin of Adam, God promised to him a Saviour, who should atone for this sin.

Q. Was this promise frequently renewed?

A. Yes, this promise was frequently renewed to the people of God.

* Q. Who were the people of God?

A. They were a people chosen by Almighty God to preserve faith in him, and the hope of a Saviour of man, whom God would send.

* Q. Who were the men by whom the coming of a Saviour was announced to the people of God?

A. The patriarchs and the prophets?

Q. By what name did the people of God designate our Saviour?

A. They gave to our Saviour several names, but principally that of Messiah.

Q. When did the Saviour or Messiah appear?

A. Four thousand years after God had promised him to our first parents.

* Q. Why did not God give mankind a Saviour before that period?

A. In order that mankind might feel more deeply the misery to which sin had reduced them, and the need they had of a Saviour to deliver them.

* Q. Did our Saviour benefit mankind during the time which preceded his coming?

A. Yes, our Saviour benefited mankind even before his coming, since they were saved by the faith which they had in him.

* Q. Was this faith sufficient for them?

A. Yes, faith in our Saviour was sufficient for those who did not belong to the Jewish people, provided they believed in Almighty God, and obeyed him in all things, according to the laws of right reason.

* Q. Were not the Jewish people, in addition to this, obliged to observe the law of Moses?

A. Yes, the Jewish people were bound to have not only faith in our Saviour, belief in God, and obedience to the laws of reason, but they were also obliged to observe the precepts of the Mosaic law.

* Q. At the time of the Advent, or coming of our Saviour, were there not some Jews who believed that he would appear as a mighty conqueror?

A. Yes, there were some Jews who believed that the Saviour would be nothing more than a mighty conqueror, but the faithful Jews expected a Saviour, whose reign would be spiritual, and these acknowledged in Jesus Christ the Saviour who had been promised by the prophets.

LESSON XI.

ON THE MYSTERY OF THE INCARNATION.

Q. What is the meaning of the word Incarnation?

A. This word signifies the mystery of the *Word Incarnate*.

Q. What is the "*Word*?"

A. The *Word* is the Son of God, or the second person of the Holy Trinity, and consequently God himself.

Q. What do you mean by the Word Incarnate?

A. I mean the Word made flesh.

Q. When you say that the *Word* was made Flesh, do you mean that he only took a body?

A. No, when I say that the Word was made Flesh, I do not mean to say that he took a body without a soul; but in order to show how far he humbled himself, I speak only of the body, which is the least noble part of man.

Q. Tell me, then, what is the mystery of the Incarnation?

A. The mystery of the Incarnation, is the mystery of the Son of God made man.

Q. How do you name the Son of God made man?

A. I name him Jesus Christ.

Q. What does the name Jesus signify?

A. Jesus signifies Saviour.

Q. Who is this Saviour?

A. This Saviour is he who was promised to the people of God, and announced by the Patriarchs and Prophets as him who was to atone for the sin of Adam, and for those of the whole world.

Q. How has Jesus Christ saved us?

A. Jesus Christ has saved us by ransoming us from the slavery of sin, from the pains of hell, and in meriting for us eternal life.

Q. What does the name Christ signify?

A. Christ means anointed, or that which has received the Holy Unction.

Q. What do you mean when you say that Jesus Christ received the Holy Unction?

A. I mean to say that Jesus Christ received the Holy Unction, because, amongst the Hebrews, kings, priests, and prophets, were so consecrated, and Jesus Christ unites in his person the three characters of King, Priest, and Prophet.

Q. Is Jesus Christ King?

A. Yes, he is a King, and more than a King.

Q. Why?

A. Because, as God, he is King of all men; and as our Saviour, he has made us still further his subjects.

Q. Why do you call him Our Lord?

A. I call Jesus Christ Our Lord, because, as King, he is entitled to that appellation.

Q. Why do you say that Jesus Christ is Priest?

A. I say that Jesus Christ is Priest, because he offered himself for our sins on the cross, and never ceases to offer up himself and pray for us.

Q. Why do you say that Jesus Christ is Prophet?

A. I say that Jesus Christ is Prophet, because he predicted many events which were fully accomplished; for example, that his doctrine would be preached throughout the world.

Q. Who was the Son of God before he was made man?

A. The Son of God before he was made man, was one and the same God with his Father.

Q. What is the Son of God, since he became man by his Incarnation?

A. Since his Incarnation he is still the only begotten Son of God; but he is also man, because he has taken a body and soul like ours.

Q. Has Jesus Christ always existed?

A. Jesus Christ, as God, has always existed; but as man he was born of a Virgin, who conceived him by the power of the Holy Ghost.

Q. Who was this Virgin?

A. This Virgin was Mary, of the tribe of Judah, and of the family of David, as the Prophets had foretold.

Q. Why do you say that Mary conceived by the power of the Holy Ghost?

A. I say that Mary conceived by the power of the Holy Ghost, because this Divine Spirit formed the body of Jesus Christ, in the womb of the Blessed Virgin, by a miracle of his omnipotence.

Q. The Blessed Virgin is therefore the mother of Jesus Christ?

A. Yes, the Blessed Virgin *is* the mother of Jesus Christ.

Q. Why do you say that she is the mother of God?

A. I say that the Blessed Virgin is the mother of God, because she conceived and bore in her womb, the sacred body to which, in the person of God the Son, the Divine Nature was united, from

the moment of conception, in the same manner as our souls are united to our bodies.

Q. Has not the Son of God assumed a human Soul?

A. Yes, he also united himself to a human Soul.

Q. If the Son of God has assumed a human body and a human soul, he is consequently true man?

A. Yes, Jesus Christ is true man: in him there is entire humanity, and human nature; these two terms are synonymous.

Q. If Jesus Christ was at one and the same time perfect man, and perfect God, there are then in Jesus Christ two natures?

A. Yes, there are two natures in Jesus Christ: human nature, since he has a body and a soul like other men; and Divine Nature, because he is at the same time the only Son of God.

Q. Why do you say *only Son?*

A. Because God has only one Son, who was born of him from all eternity, and who is consubstantial with him.

Q. What do you mean by consubstantial?

A. By consubstantial, I mean that the Son of God has the same substance as his Father, that is to say, is God no less than his Father.

Q. Are there two persons also in Jesus Christ?

A. No, in Jesus Christ there is only one person, which is the second person of the Blessed Trinity.

Q. Why is there only one person in Jesus Christ?

A. There is only one person in Jesus Christ, because his sacred humanity is perfectly subjected to the Divine person, and is united to it as the body is united to the soul.

Q. What do you call this intimate union?

A. I call it an hypostatical or personal union.

Q. Make an act of Faith in the mystery of the Incarnation.

A. I believe in Jesus Christ, the only Son of

God, who was conceived by the Holy Ghost, born of the Virgin Mary.

Q. The Son of God is then also the Son of Mary?

A. Yes, the Son of God is also the Son of Mary; one and the same person, one only Jesus Christ, true God and true man, perfect God and perfect man.

Q. Therefore Joseph, the spouse of the Holy Virgin, is not the father of our Lord?

A. No; St. Joseph was only the adoptive parent, the Guardian and Foster-father of our Lord.

LESSON XII.

ON THE LIFE OF JESUS CHRIST.

Q. On what day do we celebrate the birth of Jesus Christ?

A. We celebrate the birth of Jesus Christ, on the twenty-fifth of December, or Christmas day.

Q. Was his birth announced at the time that it happened?

A. Yes, at the moment when Jesus Christ was born, an angel appeared to certain shepherds, and said to them: "This day is born to you a Saviour."

Q. Was not the birth of Jesus Christ also announced to the Magi?

A. Yes, it was announced to the Magi, who, conducted by a miraculous star, travelled from a great distance to adore him.

Q. Was not the birth of the Saviour announced to the world long before it happened?

A. Yes, the birth of the Saviour had been announced to the world many hundred years

before it took place, by the Prophets, that is to say, by men who were inspired by God.

* Q. Were the Prophets circumscribed in their prophecies to a mere announcement of the birth of Christ?

A. No; they also announced the time of his coming, that he should be of the tribe of Judah, the place where he should be born, and the virginity of his Blessed Mother.

* Q. What else did they announce?

A. They, moreover, announced that Jesus Christ would be persecuted, loaded with insults, condemned, and put to death; that he would perform wonderful miracles, that he would rise again from the dead, that he would be rejected by the Jews, and that the heathen would be converted and believe in him.

* Q. Did all these events come to pass?

A. Yes, all these events came to pass.

* Q. Could not men have announced them without the inspiration of Heaven?

A. No, they could not of themselves have foreseen and announced that Jesus Christ, rejected by the Jews, persecuted, condemned and put to death, would raise himself from death to life, and finally, convert the worshippers of false gods.

* Q. Why could they not have announced all these things?

A. Because God alone could foresee that which he alone had power to effect.

* Q. Did Jesus Christ perform many wonderful miracles?

A. Yes; Jesus Christ performed many wonderful miracles; he fed a multitude of five thousand people, with five small loaves and two fishes; he healed the sick, restored sight to the blind, and raised the dead to life.

* Q. What is a miracle?

A. A miracle is the performance of a work which is directly opposed to the laws of nature,

and which God alone has the power to perform. For instance, God alone is able to restore the dead to life.

* Q. Can God restore the dead to life?

A. Yes, certainly; God can restore the dead to life, as easily as he can give life to millions of creatures.

* Q. Have we any means of being convinced of the resurrection of a dead body?

A. Yes, we have ample means of being convinced; for it would be quite sufficient to convince us of this, if we saw a man deprived of life, and then saw him restored to life again. It is not more difficult to ascertain the certainty of death, though followed by resurrection, than it is to ascertain the same without resurrection; it is as easy to see a man, who after death, has been raised to life again, as to see any other living man.

* Q. Do the predictions of the Prophets, the predictions of Jesus Christ and his miracles, prove that Jesus Christ is God?

A. Yes, these predictions, and these miracles prove that Jesus Christ is God, because Jesus Christ performed them as an irrefragable proof of his divinity, and God would not have allowed us to be so deceived.

* Q. Why has God thus spoken?

A. God has thus spoken in order that we may more readily believe the doctrines which Jesus Christ came to teach us.

LESSON XIII.

ON THE DOCTRINES OF JESUS CHRIST.

Q. What doctrines has Jesus Christ taught us?

A. All the doctrine that Jesus Christ has

taught us in speaking of God, has reference to this consoling truth, that God is our Father and that we are his children.

Q. Are we the children of God, in the same sense that Jesus Christ is the Son of God?

A. No, we are not the children of God in the same sense as Jesus Christ is the Son of God. He is the Son of God by nature and from all eternity: *we* are children of God, because God has created us from nothing, and has adopted us.

Q. Are we brothers of Jesus Christ?

A. Yes, we are the brethren of Jesus Christ, because we are the adopted children of the same Father, of whom by nature he is the Son.

Q. What duties has Jesus Christ imposed upon us, as being the children of God?

A. As being the children of God, Jesus Christ has imposed upon us the duty, first, of loving God with all our heart, with all our soul, and with all our strength; and secondly, we are to love our neighbour as ourselves.

Q. Who is our neighbour?

A. All men are our neighbours, even our enemies.

* Q. Did men acknowledge God as their Father before the coming of Jesus Christ?

A. No, before the coming of Jesus Christ, and after the sin of Adam, all mankind, with the exception of the Jewish people, forgot that God was their Father, in forgetting that he was their Creator.

* Q. Why so?

A. Because the Creator gives us as much, and more than a Father, in bestowing upon us existence and life.

* Q. From whom then, did mankind imagine that they received being, life, and every benefit?

A. They imagined that they received these benefits, from various beings existing in nature,

who were mere creatures, and it was for this reason that they adored them as gods.

* Q. Did they not adore benevolent spirits?

A. Yes, they not only adored benevolent spirits, but they also adored evil ones, in order to propitiate them.

* Q. Did they not adore vicious beings?

A. Yes, they also adored vicious beings.

* Q. Is it a great crime to adore creatures?

A. Yes, it is a very great crime to adore creatures; it is infinitely worse than for a child to revolt against its father, and refuse to love, honour, and obey him.

* Q. What do you call this crime?

A. I call it Idolatry.

* Q. Why is this crime so very grievous?

A. Because this crime overthrows the order established by God; he created the universe for his own glory, and idolatry transfers this glory to creatures.

* Q. Are there any other reasons?

A. Yes; Idolatry prevents man from loving God above all things, and causes him to love creatures in preference to their Creator.

* Q. Had Idolaters as much love for mankind as Christians have?

A. No; Idolaters had not as much love for mankind as Christians have, because in refusing to acknowledge God as their Father, they at the same time refused to acknowledge and love men as their brothers.

Q. Has not Jesus Christ preached other virtues, and prescribed other duties than the love of God and man?

A. Yes, Jesus Christ has preached and prescribed other virtues and duties, but they are all contained in the precept which enjoins the love of God and man.

Q. What do you call the preaching of Jesus Christ?

A. I call it the Gospel.
Q. What is the meaning of the word Gospel?
A. The word Gospel means good tidings.
Q. Why has the Gospel been good tidings?
A. The Gospel has been good tidings, because it has announced the reconciliation of man with God, and has established peace among men.

LESSON XIV.

ON THE MYSTERY OF THE REDEMPTION.

Q. What is the meaning of the word Redeemer?
A. The word *Redeemer*, signifies one who ransoms slaves to set them at liberty.
* Q. What do you mean by Redemption?
A. Redemption means the act of a Redeemer.
Q. What is the mystery of Divine Redemption?
A. It is the mystery of the Son of God offering himself to his Father, to deliver us from the slavery of the devil, and from eternal death.
* Q. Does the mystery of the Incarnation and the mystery of the Redemption, mean the same thing?
A. No; the mystery of the Incarnation, and the mystery of the Redemption, are not one and the same thing.
* Q. What then do you mean by the mystery of the Incarnation?
A. By the mystery of the Incarnation, I wish particularly to express the union of the Son of God with our nature.
* Q. And what do you particularly wish to express by the mystery of the Redemption?
A. By the mystery of the Redemption, I wish particularly to express that Jesus Christ devoted himself to sufferings and death to ransom us.

* Q. Was it necessary for our Redemption, that the Son of God should devote himself to sufferings and death?

A. No, the union of the Son of God with our nature, and the offering made of it to his Father for the expiation of our sins would have been sufficient.

Q. Where did Jesus Christ suffer?

A. Jesus Christ suffered principally in the garden of Olives; at the house of Caiphas, the high priest of the Jews; at the tribunal of Pilate; on the road to Calvary, and on the Cross.

Q. What did Jesus Christ suffer in the garden of Olives?

A. In the garden of Olives, Jesus Christ foreseeing the agonies of his Passion and the sins of mankind, for which he was going to die, experienced such an agony, that "His soul was sorrowful even unto death," and his body was covered with a bloody sweat. After this, he was taken and led away by soldiers.

Q. What did Jesus Christ suffer at the house of Caiphas?

A. Jesus Christ in the house of Caiphas, was accused, condemned, beaten, spit upon, cruelly insulted, and subjected to every species of outrage.

Q. What did our Lord suffer at the house of Pilate?

A. At the house of Pilate he was again accused, scourged, crowned with thorns, insulted by the soldiers, tormented by the loud contemptuous cries of the multitude, who preferred to him a thief and a murderer, and at length he was condemned to the death of the cross; although the judge who condemned him had acknowledged his innocence.

Q. What did Christ suffer on the road to Calvary?

A. Jesus Christ was compelled to carry his

cross, under the weight of which he several times fell.

Q. What were the sentiments of Jesus Christ on the road to Calvary?

A. On the road to Calvary, Jesus Christ was penetrated with deep sorrow, by reflecting on the punishments which would be inflicted on Jerusalem, for the criminal conduct of that guilty city.

Q. What did Jesus Christ suffer when he was fastened to the cross?

A. Jesus Christ was fastened to the cross by large nails, which pierced his hands and his feet.

Q. Where was Jesus crucified?

A. Jesus Christ was crucified on Calvary, a mount near Jerusalem.

Q. What did Jesus Christ suffer on the cross?

A. On the cross, Jesus Christ was exposed to new insults; gall and vinegar were given him to drink; for upwards of three hours he suffered the greatest agonies, and at length expired uttering a loud cry.

Q. What occurred after the death of Jesus Christ?

A. After the death of Jesus Christ, the earth was involved in darkness, as a token of grief; the veil of the temple was torn, the rocks were rent, the graves opened and gave up many of the dead to life. Beholding these prodigies, the Centurion who commanded the soldiers assisting at the execution, exclaimed, that Jesus Christ was truly the Son of God.

LESSON XV.

ON THE MYSTERY OF THE REDEMPTION.

Q. Had the death of Jesus Christ been predicted?

A. Yes, many centuries before the death of our Saviour, the Prophets had announced that he would be immolated as a victim; they had described the circumstances attending his sacrifice, and had predicted that it would take the place of those of the ancient law.

Q. Was the death of Jesus Christ a sacrifice?

A. Yes, the death of Jesus Christ was a sacrifice, because therein was Priest and Victim.

Q. What is the merit of this sacrifice?

A. It is of infinite merit.

Q. Why of infinite merit?

A. This sacrifice is of infinite merit, because he who immolated himself being God, his sacrifice must have merit equal to the dignity of a God.

Q. It is then the person of the Son of God that has given to this sacrifice all its merit?

A. Yes, it is the person of the Son of God that has given this sacrifice all its merit.

Q. Explain what you mean by an example.

A. Take the following as an example of what I mean. When a man gives alms, it is his soul and not his hands that has the merit of his charity; so in the same manner, it is the Son of God, who has given an infinite value to the sufferings of his humanity.

Q. Was it then God, or man, that suffered in Jesus Christ?

A. It was not God who suffered in Jesus Christ, as it is not the soul which presents the money intended for an alms; and yet it is the act of the soul which renders this deed meritorious.

Q. Why do you say that God the Son has suffered and died, since the divinity can neither suffer nor die?

A. I say that the Son of God has suffered, because I attribute to him all that he performed and endured in his humanity, in the same way as I attribute to my soul, all the actions which it wills my body to perform.

Q. Why did Jesus Christ suffer and die?

A. Jesus Christ suffered for the remission of our sins, and he died to deliver us from everlasting death.

Q. Why did Jesus Christ suffer the death of the cross, which was considered the most ignominious of all punishments?

A. Jesus Christ suffered the death of the cross, in order to show us the great extent of his love for us.

Q. What do you mean when you say that Jesus Christ died?

A. I mean that his soul was separated from his body.

Q. Was the person of the Son of God, separated also from his soul and body?

A. No, although the body and soul were separated by death, the Son of God remained always united to both.

Q. What became of the soul of Jesus Christ?

A. His soul descended into those regions where the souls of the just reposed.

Q. What do you call those regions?

A. I call those regions Limbo.

Q. Why were not the souls of the just already in heaven?

A. The souls of the just were not in heaven because the sin of our first parents had closed the gates of heaven against us, and Jesus Christ was to be the first to enter, leading with him those souls whom he had delivered.

Q. What became of the body of our Lord?

A. The body of our Lord was buried in a sepulchre hewn out of a rock, on the door of which his enemies placed a seal, and soldiers were appointed to watch it.

Q. Why were these precautions used?

A. These precautions were taken by the Jews, to prevent the body of Jesus being carried away;

but they only served to render the resurrection of Jesus Christ more manifest.

LESSON XVI.

ON THE RESURRECTION OF OUR LORD.

Q. How long did the body of Jesus Christ remain in the tomb?

A. The body of Jesus Christ remained in the tomb until the third day, which was the day of the Resurrection of our Saviour.

Q. What do you call that day?

A. I call it Easter Sunday.

Q. What do you mean by the Resurrection of our Saviour?

A. I mean that the soul of Jesus Christ was reunited to his body, and that he was thus restored to life by his own Almighty power.

Q. Did our Lord show himself after his Resurrection?

A. Yes, during forty days after his Resurrection, he appeared at different times to his Apostles, instructed them, and confirmed them in the faith of his doctrine and his Resurrection.

Q. Did Jesus Christ appear to any but the Apostles?

A. Yes; Jesus Christ appeared to several others, and one day to more than five hundred Disciples.

Q. Have the Apostles and Disciples attested the truth of the Resurrection of our Saviour?

A. Yes, the Apostles and other Disciples have attested their belief in the truth of the Resurrection of Jesus Christ, by suffering all kinds of tortures, in submitting to death, and in working miracles which have converted the world.

Q. Is their evidence certain?

A. Yes, it is certain: no man would die to

attest the truth of a thing which he had not seen, and God would not work miracles in order to confirm falsehood.

Q. The Resurrection of Jesus Christ being certain, may we not from its certainty, conclude that he is the Son of God?

A. Yes, we may conclude from the Resurrection of Jesus Christ, that he is the Son of God, because no one but God could perform so great a miracle.

Q. What renders this miracle still more remarkable?

A. That which renders the Resurrection of Jesus Christ still more remarkable is, that it confirms his other miracles, as well as the prophecies, the accomplishment of which is also a great miracle.

Q. What must we do in order to profit by the Resurrection of Jesus Christ?

A. If we are in sin, we must endeavour to regain the grace of God, which is the life of the soul, as Jesus Christ recovered the life of the body.

Q. What must we do further?

A. We must endeavour to render our lives conformable to the lessons and example of our Lord.

LESSON XVII.

ASCENSION OF OUR LORD.

Q. How long did our Saviour remain on the earth after his Resurrection?

A. Jesus Christ remained forty days on the earth after his Resurrection.

Q. What did Jesus Christ during that time?

A. During that time Jesus Christ instructed his apostles, ordered them to preach the Gospel, to

administer the Sacraments, and promised to send to them the Holy Ghost.

Q. Why were the Apostles to administer the Sacraments?

A. The Apostles were to administer the Sacraments, in order to apply to mankind the merits of Jesus Christ, and also to enrich them with the light and the strength of the Holy Ghost.

Q. What was done by Jesus Christ on the fortieth day after his Resurrection?

A. On the fortieth day after his Resurrection, Jesus Christ ascended into heaven, where he sits at the right hand of the Father.

Q. Why is he said to sit at the right hand of the Father?

A. Sits at the right hand of the Father, means that Jesus Christ, as God, is equal to his Father.

Q. And as man what is he in heaven?

A. As man he is elevated in heaven above all creatures.

Q. Is Jesus Christ no longer on the earth?

A. No, Jesus Christ is no longer on the earth, in a sensible manner.

Q. Is Jesus Christ on the earth in any other manner?

A. Yes, Jesus Christ is on earth in another manner; he is present in the Holy Eucharist, and he is also present in an invisible manner in our souls, in order to bestow upon us his graces, that is to say, those helps which we need in order to please God.

Q. What does Jesus Christ do for us in heaven?

A. In heaven Jesus Christ performs for us the offices of Advocate, of Mediator, of High Priest; and will be one day our reward.

Q. In what manner is Jesus Christ our Advocate?

A. Jesus Christ is our Advocate in heaven, because he undertakes our defence before God the Father, in appeasing his justice.

Q. How is Jesus Christ our Mediator?

A. Jesus Christ is our Mediator, because he has made our peace with God, by having shed his blood for us on Calvary.

Q. Is he our Mediator in any other way?

A. No prayer, no action of ours could be pleasing to Almighty God, if not offered to him through the mediation of Jesus Christ.

Q. How is Jesus Christ our High Priest?

A. By continually offering for us that blood which he shed on Mount Calvary, and also by praying for us.

Q. In what manner will he be our reward?

A. Jesus Christ is God, and the greatest happiness of the Saints in heaven, is to know, to love, and to praise God, who is the source of all beauty, of all greatness, and of all perfection.

Q. What must we do on earth in order to fulfil our duty towards Jesus Christ?

A. To fulfil our duty to Jesus Christ, we must love him, adore him, and pray to him, both as our God, and Mediator with his Father.

Q. Is it not our duty to instruct ourselves by reading his Gospel, or in listening to our Pastors when they explain it to us?

A. Yes, we ought to listen to Jesus Christ as our teacher, and obey him as our King and Master.

Q. Must we follow and imitate Jesus Christ?

A. Yes, we must follow Jesus Christ as our guide, we must imitate him as our model, and always look up to him as our greatest consolation.

Q. Jesus Christ then is our greatest consolation in sufferings?

A. Yes, Jesus Christ is our greatest consolation in sufferings: first, because he has suffered like ourselves, and for our benefit: secondly, because he has promised that if we are faithful to him, he will change the sufferings of this life into everlasting felicity.

LESSON XVIII.

DESCENT OF THE HOLY GHOST.

Q. How did the Apostles employ themselves after the ascension of Jesus Christ?

A. After the ascension of Jesus Christ, the Apostles prepared themselves to receive the Holy Ghost, that is to say, the third person of the Blessed Trinity. God no less than the Father and the Son.

Q. What gifts did the Holy Ghost bring to the Apostles, when he descended upon them?

A. In descending upon the Apostles, the Holy Ghost brought to them, first, the gift of divers tongues, and the gift of miracles. Second, a clear understanding of the truths of the Gospel. Third, Great capacity to announce them, and an unbounded charity towards God and man.

Q. Why do you say that the Holy Ghost is the third person of the Blessed Trinity?

A. I say that the Holy Ghost is the third person of the Blessed Trinity, because although he is Almighty and Eternal like the Father and the Son, yet he proceeds from both.

Q. Why do you call him Holy?

A. I call him Holy, because it is by his cooperation we are sanctified.

Q. The Holy Ghost is not then termed holy in the same way as Ss. Peter and Paul, or any of the other Saints whom we know, are termed holy?

A. No, the Holy Ghost is infinitely holy in himself. The Saints are only holy because the Holy Ghost has sanctified them.

Q. How does the Holy Ghost sanctify us?

A. By bestowing grace upon us.

A. We may compare sanctifying grace to the light which chases away darkness, to life which is restored to him who has lost it, to the happiness of recovering the largest and most precious inheritance after having lost it.

* Q. Is sanctifying grace, then, so very precious?

A. Yes, sanctifying grace is more precious than all the wealth of this world, and we ought to be willing to sacrifice all, rather than lose it.

* Q. What are exterior graces?

A. By exterior graces are meant those means which God gives us to work out our salvation: such as Christian education, the word of God which we read or hear, the good examples which we may see around us, and those also which are furnished us by the life of our Lord, or of the saints, and many other similar means, conducive to our sanctification.

* Q. What do you mean by interior graces?

A. By interior graces I mean all the interior means by which the Holy Ghost operates on our souls, or establishes there his dwelling. Actual and sanctifying grace are of this description.

* Q. Since the Holy Ghost is God, is he not present everywhere?

A. Yes, the Holy Ghost is everywhere present, but by sanctifying grace he dwells in our souls in a peculiar manner, and is the source of many other graces, which render us more and more agreeable to God.

Q. Where do we receive the first sanctifying grace?

A. We receive the first sanctifying grace in baptism.

Q. Can we not receive it without being baptized?

A. Yes, we may receive it without this Sacrament, if we die for the Faith, or if we have the perfect love of God.

LESSON XX.

ON THE CHURCH IN GENERAL.

* Q. What is the meaning of the word Church?

A. It means an assembly or society.

* Q. What is the Church which was founded by Jesus Christ?

A. The Church founded by Jesus Christ is the society of the Faithful, of whom Jesus Christ is the head.

* Q. Where is this society?

A. This society is in heaven, in purgatory, and on the earth.

* Q. What do you call the Church in heaven?

A. I call it the Church triumphant.

* Q. And the Church in purgatory?

A. I call it the Church suffering.

* Q. And the Church on earth?

A. I call it the Church Militant, because it has always to contend against its persecutors, and its members are continually combating against the enemies of their salvation.

* Q. Was there a true Church on the earth before the coming of Jesus Christ?

A. Yes, before the coming of Jesus Christ there was a society of the faithful who expected the Messiah, and believed in him.

* Q. At what period did the society commence which expected the Messiah?

A. That society commenced with the world; it was perpetuated by the patriarchs, by the Jewish people, and by all those who believed in the coming of a Messiah.

* Q. How long did the society continue?

A. This society continued until the Advent of Jesus Christ, when it was replaced and continued by the Church Catholic, or universal, which we shall simply call the Church when we speak of it in the Catechism.

LESSON XXI.

ON THE HOLY SCRIPTURE.

* Q. From what source is the doctrine of the Church derived?

A. The doctrine of the Church is contained in Holy Scripture and tradition.

* Q. What is the Holy Scripture?

A. The Holy Scripture is the word which God has revealed to man.

* Q. In what books is this word contained?

A. This word is contained in the books of the Old and New Testament.

* Q. What do you mean by the Old Testament?

A. I mean the writings given to the ancient Jewish people.

* Q. What do you mean by the New Testament?

A. I mean the writings given to the Christians.

* Q. In what do the two Testaments resemble each other?

A. They resemble each other, 1st, inasmuch as they speak of the same Saviour, but the first announces him as one who was to come, and the second announces him as having come; 2nd, the Old contains, in a general and mysterious manner, that doctrine which the New teaches precisely and clearly; 3rd, they both contain the same moral precepts, but those of the Old Testament were more numerous, and less perfect than those of the New.

* Q. Which are the books of the Old Testament?

A. They are of four descriptions: 1st, the Books of Moses, of which one part is historical; 2nd, the historical Books which contain the history of the Hebrews, from the period of their entrance into the Promised Land; 3rd, the Books of instruction and praise; 4th, the prophecies.

* Q. Which are the Books of Moses?

A. The Books of Moses are five in number, viz., Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

* Q. What do the Books of Moses contain?

A. The Books of Moses contain the law of God, the history of his people from the creation of the world, up to their entrance into the Promised Land.

* Q. Which are the historical Books?

A. The historical Books which contain the history of the People of God, after their entrance into the Promised Land, are, the Book of Joshua, the Book of Judges, the four Books of Kings, the Books of Paralipomenon, the Book of Esdras, the Book of Nehemiah, and the two Books of the Machabees.

* Q. Which are the other historical Books?

A. The other historical Books, which only relate the lives of particular persons, are those of Ruth, of Tobias, of Judith, of Esther, and of Job.

* Q. Which are the Books of instruction and of praise?

A. The Books of instruction and of praise, are the Psalms, the Proverbs, Ecclesiasticus, the Canticle of Canticles, Wisdom, and Ecclesiastes.

* Q. Which are the prophecies?

A. The prophecies are sixteen in number. The four first, Isaiah, Jeremiah, Daniel, and Ezekiel, are termed the great prophecies; the other twelve, which are much shorter, are styled the minor prophecies.

* Q. Which are the Books of the New Testament?

A. The four Gospels, in which are related the life and actions of our Lord Jesus Christ; the Acts of the Apostles, in which are recounted the preaching of the Apostles and their miracles; the Epistles, of which fourteen were written by St.

Paul, one by St. James, two by St. Peter, three by St. John, and one by St. Jude. The New Testament is terminated by the Apocalypse, or Revelations of St. John.

* Q. Does there now exist, or has there ever existed, any religious Books so perfect as those of the Old and New Testament?

A. No, there never has, nor does there anywhere at present exist any religious books so perfect as the Old and New Testament.

* Q. Why so?

A. Because these Books demonstrate to us, better than any others can do, the majesty of God; his kindness to man, and the need which we had of a Mediator to enlighten us, to guide us, and to reconcile us to our heavenly Father.

LESSON XXII.

ON THE AUTHENTICITY AND VERACITY OF THE HOLY SCRIPTURES.

* Q. Are those facts certain which are related in the history attributed to Moses?

A. Yes, the facts related in the history attributed to Moses are certain, and several are divine.

* Q. How do you know that these facts are certain?

A. I know that these facts are certain, because the history in which they are related was written by Moses, and Moses had neither the power nor the wish to deceive.

* Q. How do you know that Moses wrote this history?

A. I know it, 1st, because, since the time of Moses until that of Jesus Christ, this history has

been attributed to Moses, both by Jewish and Pagan writers; 2nd, because the style of this history, the manners customs, and characters, which are there spoken of, can only belong to the time of Moses.

* Q. Is it, then, certain that Moses wrote the history which bears his name?

A. Yes, it is certain that Moses wrote the history which bears his name; if otherwise, it would be no longer an authentic book.

* Q. What is an authentic book?

A. An authentic book is one that has been really written by the author to whom it is attributed.

* Q. Is the law of Moses as authentic as his history?

A. Yes, the law of Moses is as authentic as his history, and it may be proved in the same manner.

* Q. How do you know that Moses had no wish to deceive?

A. I know that Moses had no wish to deceive, because persons generally deceive for the sake of vanity, or interest; and Moses carries his disinterestedness and humility so far, as to own the faults of which he was guilty.

* Q. What other proof have you that Moses had no wish to deceive?

A. I know that Moses had no wish to deceive, because an historian who wishes to deceive, fails in the simplicity of his recitals; now the writings of Moses bear a striking character of simplicity.

* Q. Have you no other proof that Moses wished not to deceive?

A. Yes, I have another proof. In order to deceive we must have the power to do so, and Moses had not the power, at least in regard to certain facts.

Q. Why so?

A. Because, in the first place, Moses relates

many remarkable facts, regarding which it is impossible that the most ignorant could have been deceived; 2nd, he appeals to the whole of the Hebrew people as witnesses of these facts: now no author would bring forward a whole people as witnesses, each of which could convict him of being an impostor. He could not have hoped to convince a whole nation that he had seen what he did not see, or that he had taken part in events which had never occurred; neither could he have prevailed upon them to consecrate, by festivals, the memory of imaginary events.

* Q. Recite some of the events respecting which the most ignorant could not have been deceived, and the remembrance of which was consecrated by festivals.

A. I can mention the passage of the Red Sea; the law given on Mount Sinai; the sojourn of the Israelites in the desert for forty years, during which time they were fed with manna from heaven, and conducted by a cloud during the day, and a pillar of fire by night.

* Q. Is not the institution of festivals in memory of these events another proof of their truth?

A. Yes, certainly, Moses could not have established the feast of the Passover, to celebrate the escape of the Hebrews from Egypt; the feast of Pentecost, to commemorate the giving of the law from Sinai; or the feast of Tabernacles, in memory of the sojourn in the desert, if these extraordinary events had not occurred.

* Q. In what are these facts extraordinary?

A. They are to be looked upon as extraordinary, because Moses could not have brought them about without the intervention of God, whose messenger he must consequently have been.

* Q. Is what you have said respecting the Books of Moses, equally applicable to the other Books of the Old Testament?

A. Yes; what has been said of the Books of

Moses is, in general, applicable to the other Books of the Old Testament, inasmuch as it may be proved, for certain, that they are authentic, that they are true, and were inspired by God.

* Q. Cannot the Books of Moses, and those of the Old Testament in general, be compared to the fabulous books of ancient history?

A. No, because the fabulous books of ancient history were written by men who could not know the truth of the events which they asserted, and because they were written at a time when no one could expose their errors.

* Q. Have you any other reason?

A. Because these fabulous narrations are not stamped, like the history of Moses, with that character of simplicity, candour, and truth, which is calculated to inspire confidence.

Q. Have you any further reason for refusing to admit the comparison?

A. In reading the history of Moses, we perceive, in the sequel, that it is no fable: whereas, in reading the religious books of other ancient people, it is evident, from their sequel itself, that they are not history.

* Q. But does not the history of Moses contain wonders as incredible as those we read of in the religious books of other people?

A. Yes, doubtless it contains wonderful prodigies, but these do not resemble those false prodigies related in the books of other people.

* Q. In what do they differ?

A. In this, that the one has proofs, the other has not; the former are recounted in the same manner as all other facts, the latter as fables; the former are worthy of God, the latter unworthy of him; the one contains sublime truths and a pure morality, the other teaches nothing, or aims at justifying vice and falsehood.

* Q. Are you certain that the New Testament, and especially the Gospels, are authentic?

A. I am certain that the New Testament, and the Gospels in particular, are authentic.

* Q. How do you know it?

A. I know it because an authentic book is one that is really written by the author to whom it is ascribed, and the Books of the New Testament have been written by the persons to whom they are ascribed.

* Q. Can you prove it?

A. Yes, I can prove it. During the first ages of the Church, the Christians, and the enemies of christianity, always agreed in ascribing these books to the same authors as we do.

* Q. Are the events certain which are related in these books?

A. Yes, the events related in these books are certain; 1st, because they were written by witnesses who could easily verify them, on account of their publicity; 2nd, those who related them had a great interest in not being themselves deceived, and a still greater interest in not deceiving others.

* Q. In what did the two-fold interest consist?

A. It consisted in their not being the dupes of vain illusions, and also in not giving up their lives to support illusions as incontestable facts.

LESSON XXIII.

ON TRADITION.

* Q. Is there not, besides the Holy Scriptures, a transmitted doctrine which also contains the word of God?

A. Yes, besides the Holy Scriptures there is a doctrine which has been taught by a living voice, which has always been received by the Church and transmitted to us.

* Q. What do you call this?

A. I call it oral tradition, or the unwritten word of God.

* Q. When you call it the *Unwritten Word*, do you mean to say that it has not been written in any book?

A. No, I only mean to say that it is not found in those books which comprise the Bible or Holy Scriptures.

* Q. Give some examples of things which are not found in the Holy Scriptures but yet form a part of oral tradition.

A. I can mention, as examples, the obligation of sanctifying the Sunday instead of Saturday; the Baptism of infants, and the perpetual virginity of the Blessed Virgin.

* Q. How has the knowledge of these things descended to us?

A. The knowledge of these has descended to us by a successive and uninterrupted teaching, from those who first received these doctrines, down to the present pastors of the Church, who have delivered them to us.

* Q. Is there not also another kind of tradition besides oral tradition?

A. Yes, there is another kind of tradition, which consists in the explanation which the Pastors and Doctors of the Church have always given of Holy Scripture and oral tradition.

* Q. From whom have we received the Books of the Old and New Testament, and oral tradition, or the Unwritten Word?

A. We have received the Books of the Old and New Testament, and oral tradition, from the Church.

* Q. From whom did the Church receive the commission of preserving these books and of explaining them?

A. The Church which, as we shall hereafter prove, was founded by God, received the commission from him.

LESSON XXIV.

PROOFS OF THE DIVINE FOUNDATION OF THE CHURCH.

* Q. Was the Church, founded by Jesus Christ, a divine work?

A. Yes, the Church founded by Jesus Christ was a divine work.

* Q. Whence do you know this?

A. From knowing that God alone could predict its foundation, establish, and perpetuate it.

* Q. Did God, then, predict the foundation of the Church?

A. Yes, it was foretold by God many ages previous to its foundation.

* Q. In what way did God foretell its foundation?

A. God foretold its foundation by his prophets, who announced that the Jewish nation would be unfaithful, ungrateful, unbelieving, and blind, and that the Messiah would establish a new covenant with all nations, in order to form the new people of God, that is to say, the Church.

* Q. How did the prophets announce that the Church would be formed of all nations?

A. The prophets announced it by saying, that the people of all nations would cast down their idols, and the temples of their idols, and would replace them by the worship of the true God.

* Q. Did the prophets predict that all nations would be *speedily* converted?

A. No, they said that the Church would be small at its commencement, but that it would increase to such an extent, that throughout all the nations of the world, a sacrifice, and a pure victim, would be offered, such as we possess in the Church.

* Q. Did God predict the foundation of the Church in any other manner?

A. Yes, God predicted the foundation of his Church by announcing that his Holy Spirit would

spread over the whole world, and bestow upon mankind new lights and virtues.

* Q. Are all these things accomplished?

A. Yes, all these things are accomplished in the Catholic Church, and in it only.

* Q. Could not men have foreseen these events?

A. No, men could not have foreseen these events without being inspired by God, since God alone could accomplish them.

* Q. What do you conclude from this?

A. I conclude that these events which were announced for so long a period before they were accomplished, are divine events.

* Q. In what books were these events predicted?

A. These events were predicted in the books written by the prophets, who were men inspired or enlightened by God.

* Q. By whom have their books been preserved?

A. Their books have been preserved for many ages by the Jewish people, who expected the future establishment of the Church.

* Q. In whose hands are those books at the present day?

A. Those books are in the hands of the same people who have become the greatest enemies of the Church.

* Q. Does the Church possess the same books?

A. Yes, the Church has possessed the same books for more than eighteen hundred years, and received them from the Jews; they form a part of the Holy Scriptures, of which we have spoken in the preceding chapter.

* Q. What do you conclude from this?

A. I conclude that these books are the same now, as before the coming of Jesus Christ, since the greatest enemies of the Church agree with her, in declaring that they have not been changed.

* Q. And what do you still further conclude?

A. I conclude still further, that the events which are predicted in these books, having been

recorded so long before they occurred, God alone could have made them known to the prophets.

* Q. Did not the Angel Gabriel announce to Mary the future establishment of the Church?

A. Yes, the Angel Gabriel announced to Mary, that the child which should be born of her would be great, that he would be called the Son of the Most High, and that his empire would have no end: by this can only be understood the reign of Jesus Christ over that spiritual society which we call the Church.

* Q. Did Jesus Christ announce to his Apostles that it was his intention to found a Church?

A. Yes, Jesus Christ announced to his Apostles his intention to found a Church.

* Q. In what manner?

A. In predicting that his Gospel would be preached throughout the world, and that God would everywhere be adored in spirit and in truth.

* Q. Did Jesus Christ announce that his Church would last for ever?

A. Yes, Jesus Christ announced that his Church would last for ever, since he said to his Apostles, "Behold, I am with you all days, even to the consummation of the world."

* Q. Did Jesus Christ predict to his Apostles that his Church would be persecuted?

A. Yes, Jesus Christ predicted to his Apostles that his Church would be persecuted in their persons, and in those of all his disciples; but he also promised that he would assist them, that he would enable them to work miracles, and give to them a power which the world should not be able to resist.

* Q. Have all the other predictions of Jesus Christ, respecting the establishment and the perpetuity of his Church, been accomplished?

A. Yes, all the predictions of Jesus Christ, and especially that one in which he promises that "the gates of hell shall never prevail against his

Church," have been accomplished; and this is a certain proof that the Church is the work of God.

* Q. Why so?

A. Because God alone could predict the triumph of his Church, and accomplish this triumph after having predicted it.

* Q. Why could God alone accomplish it?

A. God alone could accomplish it, because he alone had power to vanquish the enemies of his Church, and induce them to adopt his doctrines; and he alone could work miracles to confirm it.

* Q. Why has God alone the power to vanquish the enemies of his Church?

A. Because these enemies are Pride, Self-love, and Sensuality. and God alone can subdue these passions, when they have taken possession of the heart of man.

* Q. Has God, then, vanquished these enemies of his Church?

A. Yes, God has vanquished them, as well as those emperors of the earth, and those wicked men, whose passions rendered them the uncompromising enemies of the Gospel.

* Q. Has God vanquished them by strength?

A. No, on the contrary, God has vanquished strength by weakness: he has vanquished the violence of his enemies by the patience of his martyrs, cupidity and avarice by charity, pride by humility, and sensuality by chastity.

* Q. If God alone could vanquish the passions and those who were their advocates, could not man have destroyed error, and by so doing have secured the triumph of Faith?

A. No; man could not effect such a change, for we know that men of the most distinguished character have not been able to eradicate even the most gross errors, but, on the contrary, have had difficulty in prevailing upon a few disciples to admit a very small number of truths; whilst, on the other hand, Jesus Christ has eradicated

error, and persuaded a multitude of nations to believe all the truths of his Gospel.

* Q. This change is then a miracle?

A. Yes, this change is a miracle, and a very great miracle.

* Q. By what name do you distinguish those Christians who died in order to attest the truth of those miracles, which were worked in favour of the Church?

A. I call these Christians, martyrs.

* Q. What is the meaning of the word martyr?

A. The word martyr means witness.

* Q. Is the testimony of the martyrs certainly true?

A. Yes, the testimony of these martyrs is certainly true, since they died to prove the truth of those miracles which they had seen.

* Q. How is that a proof of the certainty that their testimony is true?

A. No one dies to attest that he has seen what, in reality, he did not see.

LESSON XXV.

ON THE CATHOLIC CHURCH AND ITS DIVINE ESTABLISHMENT.

Q. What do you mean by the Church, the divine establishment of which is now to be proved?

A. By the Church, the divine establishment of which is now to be proved, I mean the society of the Faithful, who submitting to the guidance of lawful Pastors, and principally of our holy Father, the Pope, form one body, of which Jésus Christ is the invisible head.

Q. Has God given his Church any marks by which we may know her?

A. Yes, God has given to his Church four principal and very visible marks or characters.

Q. Which are they?

A. These marks are unity, holiness, Catholicity, and Apostolicity; the Church is one, she is holy, she is Catholic, she is apostolical.

Q. Why do you say the Church is one?

A. I say that the Church is one, because all the Faithful, of which it is composed, are united inwardly and outwardly.

Q. How are the faithful inwardly united?

A. The faithful are inwardly united by holding the same faith.

Q. How are the faithful outwardly united?

A. The faithful are outwardly united, 1st, by the external profession of the same faith; 2nd, by uniting in the same prayers; 3rd, by the participation of the same Sacraments; and 4th, by submission to one visible head, who is the Pope, the vicar of Jesus Christ on earth.

Q. Why do you say that the Church is holy?

A. I say that the Church is holy, because Jesus Christ, her invisible head, is holy; because she has made many saints; because all her members are called to a state of sanctity; and because her doctrine, her morality, and her Sacraments are holy.

Q. Why do you say that the Church is Catholic?

A. Because she subsists in all ages, teaches all nations, and maintains all truths.

Q. Why do you say that the Church is Apostolical?

A. I say that the Church is Apostolical, 1st, because she was founded by the Apostles; 2nd, because she has been uninterruptedly governed by the successors of the Apostles; 3rd, because she believes and teaches all that the Apostles taught.

* Q. Why has Jesus Christ given unity to his Church?

A. Because the Church is a family, a city, or a

kingdom, and in these communities unity is more advantageous than division.

* Q. Why has Jesus Christ given unity of doctrine to his Church?

A. Because truth is one; and for this reason Jesus Christ teaches us all the same truths, and the same duties.

* Q. Why has Jesus Christ commanded that there should be unity in prayer?

A. Jesus Christ has commanded that there should be unity in prayer, because having all the same wants and necessities, we ought all to solicit the same aid for body and soul.

* Q. Why has Jesus Christ established unity in the Sacraments?

A. Jesus Christ has established unity in the Sacraments, because the Sacraments are channels all proceeding from the same source, in order to distribute graces to the faithful, to their families, and to pastors, who are themselves destined to direct the faithful and their families in the way of salvation.

* Q. Why is there unity in the Sacraments, which are intended for all the faithful?

A. Because in these Sacraments we receive a remedy, a light, and an assistance, which should be the same for all, since we all need to be freed from the same miseries, preserved from the same errors, and strengthened against the same temptations and weaknesses.

* Q. But how can there be unity in the Sacraments, since Holy Order and Matrimony, which are two of the Sacraments, are not partaken of by all the faithful?

A. There *is*, however, perfect unity, for although *all* the faithful do not receive these two Sacraments, yet the particular graces which they confer, contribute to the sanctification of *all* the faithful.

* Q. Why is there a unity of Pastors?

A. Jesus Christ has given unity of Pastors in his Church, under the guidance of the sovereign Pontiff, in order to preserve unity of Doctrine, unity of Prayer, and unity of Sacraments.

* Q. Why is unity of Pastors necessary in order to preserve unity of Doctrine, unity of Prayer, and unity of Sacraments?

A. Because in order to agree in unity of Doctrine, unity of Prayer, and unity of Sacraments, pastors must be united amongst themselves.

* Q. Why has Jesus Christ given the character of *holiness* to his Church?

A. Jesus Christ has given the character of holiness to his Church, because being himself holy, and having founded a society to teach holiness to others, that society must itself be holy.

* Q. Why has Jesus Christ given the mark of *Catholicity* to his Church?

A. Jesus Christ has given the mark of Catholicity to his Church, because he wished to save all men, and that Church, out of which no one can be saved, must everywhere be planted.

* Q. Why has Jesus Christ given the mark of Apostolicity to his Church?

A. Jesus Christ has given the mark of Apostolicity to his Church, because he did not wish that this divine work, the establishment of which he had confided to his Apostles, should be changed as if it were a human work: therefore, a Church which is not Apostolical, cannot have been established by Jesus Christ.

* Q. With what sentiments ought the Apostolicity of the Church to inspire us?

A. It ought to inspire us with a lively faith, in seeing that the Church of the present day is the same as it was during the time of the Apostles.

Q. But how can the Church of the present day be the same as that of the Apostles?

A. Because in following the order established by Jesus Christ, the bishops have been ordained

and consecrated successively by those who preceded them, from the time of the Apostles until now; they have thus received from age to age, and as it were, from hand to hand, the doctrines of Jesus Christ.

LESSON XXVI.

ON THE CHURCH OF ROME.

Q. In what Church are united the four marks or characters, of Unity, Sanctity, Catholicity, and Apostolicity?

A. The Church which unites within itself the marks of Unity, of Sanctity, of Catholicity, and Apostolicity, is the Church of Rome.

Q. Then the Church of Rome is in possession of the mark of unity?

A. Yes, the Church of Rome is in possession of the mark of unity, since all her members are under one head, viz., the Pope, with whom the Bishops are united in communion, have all one faith, and participate in the same Sacraments.

Q. Is the Church of Rome holy?

A. Yes, the Church of Rome is holy, because she has received from Jesus Christ a holy doctrine, Sacraments which are holy, she *has* led multitudes to a holy life, and possesses the means to lead *all* to holiness.

Q. Is the Church of Rome Catholic?

A. Yes, the Church of Rome is Catholic, because it is established in every part of the world.

Q. What do you mean by asserting that the Church of Rome is established in every part of the world?

A. I mean to assert that her children are spread all over the world, and that they all agree

in acknowledging the Pope to be the supreme visible head of the Church, the Prince of Pastors.

Q. What do you mean by these words, the Prince of Pastors?

A. By the Prince of Pastors, I mean that the Pope has the right of governing and teaching, not only the faithful, but also the Priests and Bishops.

Q. Is the Church of Rome Apostolical?

A. Yes, the Church of Rome *is* Apostolical, she was founded by the Apostle St. Peter; she is governed by his successors, and she teaches all that which the Apostles taught.

* Q. Can any one be saved out of the Church of Rome?

A. Out of the Church of Rome, no one can be saved, because she is the *only* true Church, and out of the true Church there is no salvation.

* Q. Is it then necessary in order to be saved, to belong *outwardly* to this Church?

A. No, it is not absolutely necessary to salvation to make an outward profession of faith in this Church; provided the Christian who has had the misfortune to be born out of her bosom, does all in his power to know the truth and practise it, he may be saved.

* Q. Does not this maxim, that "*Out of the Church there is no Salvation*," prompt us to hate those who are not in the bosom of the Church?

A. No, this maxim does not prompt us to hate those who are not in the Church, on the contrary, we must love and pray for them.

* Q. Why must we love and pray for them?

A. We must love and pray for them; first, because we may and ought to hope that God will give them grace to know the truth; second, because they will perhaps become more pleasing to God, than we are, in profiting more than ourselves by the blessing of faith; third, because though they do not belong to the body of the Church, they may nevertheless belong to its spirit.

* Q. What do you conclude then from all that we have said in this, and the preceding lesson?

A. I conclude that Catholics alone form the true Church.

* Q. Can you give a more summary reason than those which you have produced, by which you may know that you are in the true Church?

A. Yes, I can give a very summary and a very simple reason. It is sufficient for me to know that the Priest of my parish, and all other Priests, have been sent by the Bishop or Archbishop of the diocese, and that the Archbishop has received his mission from the Sovereign Pontiff.

* Q. Why does this satisfy you?

A. Because the Sovereign Pontiff is most certainly the successor of St. Peter, who was appointed by Jesus Christ as chief Pastor and Governor of his Church.

Q. What ought to be our sentiments in reference to this Church?

A. We ought to love the Church with all our hearts.

Q. Why so?

A. Because she is a good mother to us, and he who has the Church for his mother, will be certain that he has God for his Father.

Q. But how can the Church be our mother?

A. The Church is our mother, because by baptism she makes us children of God, and because she gives us spiritual support for the Soul, that is to say, true doctrine, true sacraments, and true prayer.

Q. The Church then contains within her, the source of spiritual life?

A. Yes, the Church contains within her, the source of spiritual life: St. Cyprian compares her to a tree full of sap, and the sects which separate from her as broken branches, which sooner or later wither and decay.

Q. What ought to be our conduct in regard to the Pastors of the Church?

A. We ought to love and respect them; we ought to obey them in all that concerns faith and divine worship.

LESSON XXVII.

PROTESTANTISM COMPARED WITH THE CATHOLIC CHURCH.

* Q. Whom do you mean by Protestants?

A. By Protestants I mean the greater part of those heretics, who, since the sixteenth century, have opposed the Catholic Church.

* Q. Why are they opposed to the Catholic Church?

A. Because they maintain that the Catholic Church is no longer that society which was founded by Jesus Christ, and that on the contrary, Protestants are the true disciples of Jesus Christ.

* Q. How do you know that Protestants are deceived when they maintain that they are the true disciples of Jesus Christ?

A. I know that Protestants deceive themselves when they maintain that they are the disciples of Jesus Christ, because Protestant societies do not profess the characteristics of the true Church, which are Unity, Sanctity, Catholicity, and Apostolicity.

* Q. Do not the Protestants possess the mark of Unity?

A. No, the Protestants have no union in their Church; since they have neither unity of doctrine, unity of prayer, unity of Sacraments, nor unity of Pastors.

* Q. How do you know that they have not unity of doctrine?

A. I know that they have not unity of doctrine, because they do not profess the same Faith. For instance, some say that Jesus Christ is God, others that he is *not;* some that he is really present in the Eucharist, and others that he is not present, or that he is there only in a figurative manner.

* Q. Are they equally divided on the other articles of our Faith?

A. Yes, they are equally divided on the other articles of our faith.

* Q. If such a division was general, would it not be impossible for the greater number of mankind to know the truth?

A. Yes, if such a division was general the greater part of mankind could not know the truth; Jesus Christ wished that all men, young and old, learned and unlearned, should know the truths which he has taught us; and these they could not know if all, young and old, learned and unlearned, were occupied in discussing what was the truth.

* Q. Does this universal division exist amongst Protestants?

A. Division must necessarily exist amongst Protestants, since each one believes that he has the right of rejecting the opinions of others; but although this division is very great, it is not quite universal; because such a state of things is contrary to the nature of man.

* Q. What do you mean by that?

A. I mean to say that it is contrary to the nature of man, that all should dispute in what religion consists; the greater part of Protestants believe what is taught by that authority to which they think proper to listen.

* Q. What authority have the greater part of Protestants obeyed up to the present time?

A. The greater part have obeyed any minister

who had ability to render himself remarkable, and whose opinions agreed with those of his hearers.

* Q. Have there ever been any ministers who were able to reunite in one opinion, all the different members of their sect?

A. No minister has ever succeeded in reuniting in one opinion, the different members of his sect, nor even to retain for any length of time, in a state of union, those who had been reunited. Hence the divisions which exist amongst Protestants.

* Q. But are there not also disputes among Catholics?

A. There are no disputes amongst Catholics respecting truths defined by the Church, and the Church defines all the truths which are necessary to salvation, in order that we may be made acquainted with them.

* Q. On what points then do Catholics dispute?

A. Catholics dispute merely on trifling opinions which the Church has not defined, and which are not necessary to be known.

* Q. If the Protestants have not unity of doctrine, have they not at least unity of Sacraments?

A. No, Protestants have not unity of Sacraments; some admit a greater, others a less number of Sacraments.

* Q. Have Protestants unity of Prayer?

A. No, Protestants have not unity of Prayer; some adore Jesus Christ as God, others do not adore him; some pray for the dead, others do not, and we might enumerate other instances.

* Q. But have not Catholics different prayers also?

A. No, the prayers of Catholics are the same, since all have the same object; they only differ in expression.

* Q. Is there not another difference between the prayers of Protestants and those of Catholics?

A. Yes; Catholics in all parts of the world pray for each other; this union of prayer does not exist in the Protestant sects.

* Q. Have the Protestants unity of Pastors?

A. No, Protestants have not unity of Pastors, because their Pastors are independent; first, of each other, and second, of any head or chief Pastor.

* Q. Is the Protestant Church holy?

A. No, it is not holy; for, first, the founders of the Protestant Church were wicked men, and second, they abandoned the doctrines, the morality and the Sacraments of Jesus Christ, the author of holiness, who instituted these as the means to make saints.

* Q. When you say that the doctrine and Sacraments of the Church were established to make Saints, do you mean to say that all Catholics are Saints?

A. No, I do not mean to say that the doctrines and the Sacraments of the Church make all Catholics become Saints, but I do mean to say that they sanctify all those who neglect nothing to profit by them.

* Q. What do you think of those Catholics who take no trouble to obtain those good dispositions which are necessary, in order to derive benefit from the teaching, the Sacraments, and the Prayers of the Church?

A. I think they are more culpable than Protestants.

* Q. Is the Protestant Church Catholic or universal?

A. No, the Protestant Church is not Catholic, since this means universal; whereas Protestants are divided into a multiplicity of small particular churches, none of which extend to all the countries of the world.

LESSON XXVIII.

SAME SUBJECT CONTINUED.

* Q. Do not Protestants say that the Catholic Church is not Apostolical?

A. Yes, they say that the Catholic Church is not Apostolical, and also that they have restored the true doctrine of Jesus Christ, and are his real disciples.

* Q. And how does the Church reply?

A. She replies that this is not possible, since Jesus Christ said, that the true Church would be always visible, like a city built on a mountain; like a kingdom composed of princes and subjects; like a flock conducted by a shepherd.

* Q. And what does the Church further reply?

A. She replies further, that Protestants cannot form the True Church, since they separate themselves from the successors of the Apostles, with whom Jesus Christ promised to remain until the end of the world.

* Q. Has the Church always said the same to all heretics, as she does to Protestants?

A. Yes, the Church has said the same to all heretics who have appeared since the time of the Apostles.

* Q. What else does she say?

A. She also says, How can you believe that I have changed the doctrine of the Apostles, since it has always been my maxim never to change anything that has been transmitted to me; and how can you, who are always changing, and glory in novelty, pretend to retain this doctrine?

* Q. Are you then certain that the Church has not changed the doctrine of Jesus Christ and his Apostles?

A. Yes, I am certain that the Church has not

changed the doctrine of Jesus Christ and his Apostles, as to dogmas and rule of life.

* Q. What do you mean by dogmas?

A. By dogmas, I mean the truths which the Church declares to have been revealed by God.

* Q. But how can you be certain that the Church has not changed these truths?

A. I am as certain that the Church has not changed these truths, as I am certain that a family possesses property acquired by one of its ancestors, when it can be proved that this property has descended from father to son, from the period of its first lawful acquisition until the present time.

* Q. What do you mean by that?

A. I mean to say that Jesus Christ confided the deposit of his docrtrine to his Apostles, and to their successors; that is to say, the Bishops united to the Pope, and that this sacred deposit has been transmitted without any interruption.

* Q. Is the doctrine of Jesus Christ a deposit?

A. Yes, the doctrine of Jesus Christ is a deposit: it is the name given it by St. Paul, and all the Bishops have given it the same title in repeating the words of this great Apostle, "keep the deposit, avoid profane novelties."

* Q. Are the Bishops unexceptionable witnesses that this deposit of the doctrine of Jesus Christ has not been altered?

A. Yes, they are unexceptionable witnesses, because they could not be deceived, nor did they wish to deceive.

* Q. Why might not the Bishops have been deceived?

A. Because the deposit confined to the care of so many Pastors could not have been changed without the alteration being perceived; the Bishops in all the different countries throughout the world, could not at one and the same time have been induced to believe that a new invented

doctrine was the same as that taught by Jesus Christ and his Apostles.

* Q. Why could not the Bishops deceive others?

A. Because the Bishops of so many Catholic countries, could not all at once have agreed to change the doctrine of Jesus Christ; and even if they could have agreed amongst themselves, they could not have deceived the whole world, respecting so great a change, nor succeed in effecting it without leaving a single trace of such an alteration.

* Q. If this change had been possible, and if it had taken place, we should then have had the proofs?

A. Yes, certainly, if such a change had been possible and had taken place, we should have had the same proofs of it, as we have of the different changes made by Protestants three centuries ago, such also as we have had of all other great changes which have taken place in the world.

* Q. Have Protestants, no less than Catholics, a continued succession of lawful Pastors by whom the doctrine of Jesus Christ has been transmitted, and who can bear witness to its truth?

A. No; fifteen hundred years elapsed between the time of the Apostles and the first appearance of Protestants.

* Q. The Protestant Church is not then Apostolical?

A. No, the Protestant Church is not Apostolical. Its origin cannot be traced to the Apostles; but only so far back as Luther, or Calvin, or even more modern innovators.

* Q. Why do you say more modern innovators?

A. Because the Protestants of the present day have almost all abandoned the doctrines of Luther and Calvin, and the other innovators who appeared three hundred years ago.

* Q. Have not the Protestants of the present day

abandoned the doctrines of Luther and Calvin, in order to return to those of the Apostles?

A. No, the greater number of Protestants have wandered further from the doctrine of the Apostles than even Luther or Calvin did: several have even ceased to be Christians.

LESSON XXIX.

THE MISSION AND AUTHORITY OF THE PASTORS OF THE CHURCH.

Q. You have said that the Church or society of the faithful, was governed by lawful Pastors; who are those Pastors?

A. The lawful Pastors are the Sovereign Pontiff, or Pope, the Bishops, and the Priests, who under the authority and direction of the Bishops, are appointed to direct and guide the faithful.

Q. Whence is the power of Pastors derived?

A. The power of Pastors is derived from Jesus Christ, who said to his Apostles and the Bishops their successors, "whatsoever you shall bind upon earth, shall be bound also in heaven; and whatsoever you shall loose upon earth, shall be loosed also in heaven: go, teach all nations—behold I am with you all days, to the consummation of the world."—(Matt. passim.)

Q. How does Jesus Christ communicate these powers to Pastors?

A. Jesus Christ communicates these powers to Pastors by the Sacrament of Holy Order, and by mission.

Q. What is the Sacrament of Holy Order?

A. Holy Order is a Sacrament which gives power to perform spiritual functions, and grace to perform them in a holy manner.

* Q. Have all those who receive this Sacrament equal power?

A. No, all who receive this Sacrament have not equal powers; Deacons have less power than Priests, and Priests have less power than Bishops.

* Q. In what are Priests superior to Deacons?

A. Priests are superior to Deacons principally in having the power to remit sins, and to celebrate Mass.

* Q. In what are Bishops superior to Priests?

A. Bishops are superior to Priests, principally because they are the ordinary ministers of Confirmation; they also have the power of conferring the Sacrament of Holy Order, and they are established by Almighty God to govern dioceses, that is to say, a certain number of parishes, and to give jurisdiction to Priests.

Q. What do you mean by jurisdiction given to Priests?

A. I mean the authority which the Bishop gives to Priests, to govern parishes, to teach, and to administer the Sacraments therein, either alone or with the assistance of other Priests.

* Q. Has Jesus Christ confided the teaching of his doctrine to Priests in the same manner as to Bishops?

A. No, Priests teach under the direction and authority of their Bishops.

Q. What do you call the Bishops who are united to the Sovereign Pontiff, and who teach the society of the faithful?

A. I call the Bishops in union with the Sovereign Pontiff, the Church teaching, or simply the Church.

Q. Why do they alone form the Church teaching?

A. Because to them alone has Jesus said, "go and teach; I am with you all days, to the consummation of the world.

* Q. Has Jesus Christ confided the teaching of his doctrine to all the faithful?

A. No, Jesus Christ has not confided the teaching of his doctrine to all the faithful; he did not say to them, "go teach;" but he did say to them, "Hear the Church," as if he himself were instructing them.

* Q. Has not Jesus Christ given the power of teaching, and of governing his Church, to kings and temporal governments?

A. No, Jesus Christ has not given such power to kings and temporal governments: he commanded his Disciples to honour kings and to obey them; "To render unto Cæsar the things that belong to Cæsar;" but it was to his Apostles only, that he said, "go teach all nations."

* Q. Did he not even predict that from the very beginning, kings would persecute his doctrine, and wish utterly to impede its progress?

A. Yes, he predicted this, and consequently could not have given to them the charge of teaching that which he knew they would persecute and impede to the full extent of their power.

* Q. How has the Church acted whenever governments have wished to interfere in reference to its teaching and direction?

A. Whenever governments have made such attempts, the Church has always resisted them.

* Q. Who were those who first admitted this pretended right of governments to direct the Church?

A. Protestants were the first who practically admitted this pretended right; and this is a proof that it is not the doctrine of Jesus Christ; the Catholic Church has always rejected it, and it has never been peaceably established.

* Q. Why was it the will of Jesus Christ, that governments should not be charged with the teaching of his doctrine?

A. It was the will of Jesus Christ that governments should not be charged with the teaching of

his doctrine, because his kingdom is not of this world, and the interests of this world are totally different from those of his kingdom.

* Q. For what other reason?

A. Because the doctrine of Jesus Christ must not be changed, in order that it may be in accordance with different countries and governments.

* Q. Would the doctrine of the Church be changed if it were under the direction of temporal governments?

A. Yes, the doctrine would be changed. This has always happened whenever governments have wished to teach, or given directions in reference to teaching.

* Q. Would this change be fatal to religion?

A. Yes, it would be fatal, since it would destroy the work of God himself, who has given us a doctrine, and wills that it should not be changed.

* Q. Since Pastors alone have the right to teach, they then alone can be the proper judges of the meaning of Holy Scripture?

A. Yes, because in deciding on the meaning of the Holy Scriptures, the Pastors of the Church teach those doctrines which the Faithful must follow.

* Q. Who are the judges who have authority to decide the meaning of the Scriptures?

A. The Pope and the Bishops are the judges appointed to decide all the difficulties which may arise respecting the right meaning of the Holy Scriptures.

* Q. What necessity is there for judges respecting the right meaning of Holy Scripture?

A. Judges respecting the meaning of Holy Scripture are necessary, because Scripture is a law for the heart, and for the mind; and as civil judges can better interpret the laws of a state than mere citizens, so in like manner can judges

of the faith preserve and explain the laws of God, better than mere simple Christians.

* Q. When the judges of the Church agree in one opinion, can they be deceived?

A. No, when they agree, these judges form a tribunal which cannot be deceived.

* Q. Why?

A. First, because a tribunal established by God to preserve us from error, could not do so if it erred itself; and secondly, because Jesus Christ has promised infallibility to this tribunal, when he said to his Apostles and their successors: "I am with you all days, to the consummation of the world."

LESSON XXX.

CONTINUATION OF THE SUBJECT.

* Q. Have heretics as well as the Catholic Church a tribunal appointed to explain and preserve the doctrine of Jesus Christ?

A. No, heretics who bear the name of Protestants have no such tribunal; each Protestant claims a right to explain the Scriptures, that is to say, the law of God, as he may think proper.

* Q. Is that wise?

A. No, it is not wise, since experience, reason, and even Scripture itself condemns it.

* Q. Why is it condemned by experience?

A. Because experience shows us that the most learned Protestants, who for three hundred years have taken upon themselves to interpret the law of God independently of the Church, have been, and are still, at variance on the most important truths of religion.

* Q. Why is it condemned by reason?

A. It is condemned by reason, because reason tells us that the Church teaching, which is always occupied in preserving and explaining the doctrine of Jesus Christ, must understand it better than a solitary individual endeavouring to discover it in holy writ, more especially if that individual should be an ignorant person.

* Q. Do heretics maintain that ignorant people can understand the doctrine of Jesus Christ as well as the Church?

A. Yes, they say so, or at least they suppose it.

* Q. Why is it contrary to Scripture that each private person should interpret the doctrine which is contained therein?

A. It is contrary to Holy Scripture, since Holy Scripture informs us that God has established Pastors, charged to teach his doctrine.

* Q. And is it also contrary to the invariable practice of the Church?

A. Yes, it is also contrary to the invariable practice of the Church, that is, to tradition; the Pope and the Bishops in communion with him, have always been the expounders of Holy Scripture.

* Q. What do you mean by the term tradition?

A. By the term tradition, I mean a transmitted dotrine.

* Q. Have not the Pastors of the Church another power, the power of making laws?

A. Yes, the Pastors of the Church have the power of making laws; and they have established several which are called the canons or discipline of the Church.

* Q. Which of these laws are most generally known?

A. Of these laws, the most generally known, are the commandments of the Church.

* Q. Who has the power of making laws for the Universal Church?

A. The Pope and general Council, that is to say,

those assemblies to assist at which, all the Bishops are convoked.

* Q. Who has power to make laws for a diocese?

A. The Bishop of the diocese.

* Q. Have the Pastors of the Church the power of judging?

A. Yes, the Pastors of the Church have the power of judging; for example, they may declare that a scandalous Christian shall be deprived of the Sacraments, and other spiritual benefits of the Church?

* Q. Who has given this power to the Pastors of the Church?

A. Jesus Christ has given them this power, and he has declared that "he who will not hear the Church, is to be treated as a heathen."

* Q. Have the Pastors of the Church made laws for the faithful during all past ages?

A. Yes, at all times the Pastors of the Church have made laws for the faithful, and this is another proof that they received their power from Jesus Christ.

* Q. Why does the Church give us Commandments?

A. The Church gives us Commandments in order to render the observance of God's Commandments more easy.

LESSON XXXI.

MEMBERS OF THE CHURCH.

Q. You have said that the Church is the society of the Faithful; what do you mean by the term Faithful?

A. By the Faithful, I mean all those baptised Christians who are united to the Church, and

who submit to the authority of its lawful Pastors, that is to say, to the authority of its Bishops and the Pope.

* Q. Have all men been created to be of the number of the faithful, and members of the Church?

A. Yes, all men have been created to be members of the Church, because they have all been created to reign with God in Heaven.

* Q. Are all makind members of the Church?

A. No, all men are not members of the Church, because all have not received baptism.

* Q. It is then by baptism that we become members of the Church?

A. Yes, it is by baptism that we become members of the Church, because without this Sacrament we should have no right to the title of "children of God and the Church," nor to those graces and spiritual benefits which are attached to this double title.

* Q. What do you call those persons who have no faith, and who have not been baptized?

A. I call those who are without faith and who have not been baptized unbelievers, such are the Pagans, Mahometans, and Jews.

* Q. Are unbelievers the only persons who are not members of the Church?

A. No, to unbelievers we must add those Christians who are separated from the body of the Church, and those whom the Church herself cuts off, or separates from her Communion.

* Q. What are the consequences of this separation?

A. The consequences of this separation are, that the excommunicated person is deprived of the Sacraments and all other spiritual benefits; and he ceases to be considered as a member of the Church, until he has again been reconciled to her.

* Q. Why does the Church deprive him of these spiritual benefits?

A. She deprives him of them in order to punish certain crimes, and to create a greater horror of them.

* Q. Has the Church a right to exclude wicked members from her bosom?

A. Yes, the Church has a right to exclude wicked members from her bosom.

* Q. Why?

A. Because Jesus Christ has given her this power.

* Q. Can you give any other reason?

A. She has always exercised this right.

* Q. Are these the only reasons you have to allege?

A. Every well regulated society excludes from its bosom those whose crimes render them unworthy to remain there.

* Q. What do you mean when you say that you are in Communion with the Church?

A. When I say that I am in Communion with the Church, I only mean to say that I make a part of the body of the Church, that I am neither a heretic, nor a schismatic, nor excommunicated.

* Q. Who are those who separate themselves from the Church?

A. Those who separate themselves from the Church, are heretics, or schismatics, or apostates.

* Q. What do you mean by heretics?

A. By the term heretics, I mean those who maintain an error which they know has been condemned by the Church, or who deny a doctrine which they know to be taught by the Church.

* Q. What is a schismatic?

A. A schismatic is one who separates himself from the centre of the Catholic Church, that is to say, from the Church of Rome.

Q. How may we be guilty of Schism?

A. We may be guilty of schism by following Bishops and Priests who are not united to the centre of Catholic unity.

* Q. Is there not another mode of causing schism?

A. Yes, that man is a schismatic who separates himself from his Bishop.

* Q. It is not then lawful for any one to separate himself from his Bishop?

A. No, it is not, unless that Bishop himself leaves the centre of the Catholic unity.

* Q. What is an Apostate?

A. An apostate is a Catholic who publicly abandons the faith and the worship of the Church.

* Q. Who are the apostates who wander the farthest from the truth?

A. The apostates who wander the farthest from the truth, are those who are the most opposed to the teaching of the Church.

* Q. Who are they who wander farthest from the teaching of the Church?

A. They are, first, the Atheists, who maintain that there is no God; second, the Materialists who believe only in matter; third, the Deists who do not believe the revealed word of God, and several of whom do not even believe in Divine Providence.

Q. Can the faithful who are in a state of mortal sin, or who have lost their faith, be considered as belonging to the Church?

A. The faithful who are in a state of mortal sin, and who have even lost their faith, may be considered as united to the body of the Church, but they are not united to its soul.

Q. What do you mean by the soul of the Church?

A. By the soul of the Church, I mean that invisible society of Christians, who being united to God by faith and charity, are agreeable to him.

Q. Are those Catholics who are separated from

the soul of the Church, separated from it for ever?

A. No, they are not separated for ever, but only until they arise from the state of mortal sin.

LESSON XXXII.

ON THE COMMUNION OF SAINTS.

Q. What do you mean by the Communion of Saints?

A. I mean that all the members of the Church are brethren, whence it follows that her spiritual benefits are common to all.

* Q. Do all the faithful profit equally by the spiritual benefits of the Church?

A. No, all the faithful do not profit equally by the spiritual benefits of the Church; those who have greater faith, charity, and confidence in God, participate more abundantly than others in the spiritual benefits of the Church.

* Q. Why?

A. Because the more we love God, and the more we believe and hope in him, the more spiritual blessings he bestows upon us.

* Q. Can the faithful who are in a state of mortal sin, participate in the graces bestowed upon the Church?

A. Yes, they may be benefitted by the prayers and good works which are offered up for them in the Church.

Q. Are the faithful on earth, in communion with the faithful in Heaven?

A. Yes, they are in communion with the faithful in Heaven, that is to say, with the Saints.

Q. In what manner do they communicate with the Saints?

A. They communicate with the Saints by

means of the prayers which they address to the Saints, and by the blessings which the Saints procure for them.

Q. Why do you say that the Saints procure, and not that they bestow, blessings upon us?

A. I say that the Saints *procure*, and do not *bestow*, blessings upon us, because God is the source of all blessings, and the Saints are merely advocates who obtain them of Almighty God for us.

Q. Is there any communication between the faithful on earth, and those who are expiating their sins in purgatory?

A. Yes, the faithful who are on earth can assist the souls in purgatory, by the Holy Sacrifice of the Mass; by their prayers, by their alms, and by other good works.

Q. Is there then a real communication between the Church in Heaven, the Church in purgatory, and the Church on earth?

A. Yes, there is a real communication between these three Churches; properly speaking, they form only one Church.

Q. How can that be?

A. 1st, because they form one single body, one society, of which Jesus Christ is the head; 2nd, because they are united by charity; 3rd, because they already possess, or hope to possess the same happiness; and lastly, because the Church in Purgatory, and the Church on earth, *believe* that which is *seen* by the Church in Heaven.

Q. What is this union of the three churches, and this communication of blessings between them called?

A. This union and communication, is called the Communion of Saints.

Q. Why do you say "Communion of *Saints*," since all the members of the Church Militant are not Saints?

A. I say Communion of *Saints*, for though all the members of the Church are not Saints, yet all have been sanctified by the Holy Spirit, and are all called to holiness.

LESSON XXXIII.

ON PARTICULAR JUDGMENT.—THE CHURCH SUFFERING AND TRIUMPHANT.

Q. What becomes of the faithful, and mankind in general immediately after death?

A. The faithful and mankind in general, appear immediately after death at the tribunal of Almighty God, to be judged.

Q. What is death?

A. Death is the separation of the soul from the body.

Q. In what does the death of man differ from that of beasts?

A. The death of man differs from that of beasts inasmuch as a beast dies entirely, but the soul of man dieth not, it is immortal.

Q. Are our Souls immortal?

A. Yes, our souls are immortal: and after this life, are destined to be happy or miserable for eternity.

Q. How do you know that the Soul is immortal?

A. I know that the Soul is immortal, because God has revealed this; he has also implanted the desire of immortality in the hearts of all mankind; and this immortality is necessary to justify his Providence; the Catholic Church also teaches this doctrine; and finally, I know it because it has been the belief of all nations since the formation of the world.

Q. By whom has the immortality of the soul been denied?

A. The immortality of the soul has not been denied by any, but a small number of impious men immersed in vice.

Q. What effect ought to be produced in us by our belief in the immortality of the soul?

A. Faith in the immortality of our souls ought to induce us to live in a state of purity and innocence, in order that we may escape the severe judgments of God.

Q. What do you call that judgment which follows immediately after death?

A. I call that judgment which follows immediately after death, the particular judgment.

Q. How are men judged before this tribunal?

A. Their souls are judged as to the good which they have done, and the evil which they have committed.

Q. Where does the soul go after this judgment?

A. After this judgment the soul goes either to Heaven, or purgatory, or hell, according as it deserves to be rewarded or punished.

Q. What is Heaven?

A. Heaven, or Paradise, is the eternal abode of the Church triumphant, that is to say, the place where the saints, united for ever to Jesus Christ, enjoy perfect happiness with God and his holy angels.

Q. Who are those of the faithful who go to Heaven immediately after their death?

A. The faithful who go to Heaven immediately after death, are those who have entirely satisfied the Divine justice for their sins.

Q. There are, then, some of the just who, at the moment of their death, have not entirely satisfied the Divine Justice, that is to say, have not sufficiently expiated their sins whilst on earth?

A. Yes, there are some of the just who have

not entirely expiated their sins before their death, these go to Purgatory.

Q. What is Purgatory?

A. Purgatory is a place of purification for those souls who have not entirely expiated their sins.

Q. Do these souls form a portion of the Church?

A. Yes, they form a portion of the Church, namely, the Church suffering, because they are sentenced to suffer during a certain time.

Q. Whither go those souls when the time of their sufferings is terminated?

A. When the time of suffering is terminated, they are transported to heaven, where they are united for ever to Jesus Christ, with the Angels and Saints.

Q. Can we shorten or mitigate the sufferings of the souls in Purgatory by our prayers and good works?

A. Yes, we can do so, since there is, between those souls and ourselves, a communion of prayers and good works, which we call Communion of Saints.

Q. Who are those souls who, after death, are for ever deprived of this Communion, and of friendship with God?

A. The souls who, after death, are for ever deprived of this Communion, and of friendship with God, are the souls of the reprobate, that is to say, of those who die in a state of mortal sin.

Q. What becomes of these reprobates?

A. These reprobates go into hell.

Q. What is hell?

A. Hell is a place where the reprobates are for ever separated from God, and will be eternally tormented in fire, with the devils.

Q. Do the wicked immediately after death suffer both in body and soul?

A. The wicked do not immediately suffer in body and soul, it is only the souls of the wicked

that suffer; but after the resurrection, the bodies of the damned will be eternally united to their souls, and with them burn also for ever.

LESSON XXXIV.

ON THE RESURRECTION OF THE BODY, AND THE GENERAL JUDGMENT.

Q. What becomes of the body after its separation from the soul?

A. The body, after having been separated from the soul, falls into corruption, and returns to dust.

Q. Is this separation eternal?

A. No, this separation is not eternal. At the end of the world God will re-unite our bodies to our souls; and this is called the general resurrection, or the resurrection of the body.

Q. Will God restore to us the same body?

A. Yes, God will restore to us the same body, by his Almighty power.

* Q. What difference will there be between the bodies of sinners and those of the saints?

A. There will be a very great difference; the bodies of sinners will rise again it is true, to die no more, but to be eternally tormented by a fire which will burn without consuming them. The bodies of the Saints will rise in glory.

* Q. What do you mean by this glorious resurrection of the bodies of the Saints?

A. I mean that the bodies of the Saints, freed from all that is earthly, will be brilliant, agile, subtile, and impassible.

* Q. What do you mean by the brilliancy of the bodies of the Saints?

A. I mean that the bodies of the Saints will be brilliant with light as the sun.

* Q. What do you mean by their agility?

A. I mean that they will be able to transport themselves in an instant from one place to another, however distant it may be.

* Q. In what will their subtility consist?

A. They will be able to penetrate even the thickest substances, in the same manner as our Saviour, after his resurrection, entered into a place, the doors of which were closed.

* Q. In what does their impassibility consist?

A. Their impassibility consists in this, that their bodies will not be sensible of hunger or thirst, cold or heat, or of any other suffering.

* Q. Why will God grant these advantages to the bodies of the Saints?

A. God will grant these advantages to the bodies of the Saints, because having been united with their souls in the combats of virtue during this life, it is just that they should be associated with them in the glories of heaven.

Q. What will occur after the general resurrection?

A. After the general resurrection Jesus Christ will come with great power and majesty to judge all mankind, and manifest to all the world the merits of the just, and the crimes of the wicked.

Q. What will Jesus Christ say to the wicked?

A. Jesus Christ will say to the wicked, "Go, ye cursed into everlasting fire, prepared for the devil and his angels."

Q. What will Jesus Christ say to the just?

A. Jesus Christ will say to the just, "Come, ye blessed of my Father, possess the kingdom which has been prepared for you from the beginning of the world."

Q. What do you call this kingdom?

A. I call this kingdom the kingdom of heaven, where we shall enjoy an eternal and blissful life.

Q. In what does the bliss of this life consist?

A. It consists in seeing God as he really is, without any possibility of losing him.

Q. Has Jesus Christ told us what we must do in order to obtain this life?

A. Yes, Jesus Christ has said, "If thou wilt enter into life, keep the commandments."

Q. What else has he told us?

A. He has told us that without grace we can do nothing towards our salvation.

Q. How may we obtain this grace?

A. By prayer and the Sacraments.

Q. Then in order to complete your course of instruction, you must make yourself acquainted with the Commandments, the Sacraments, and Prayer?

A. Yes, after completing a course of instruction on the Creed, it will still be necessary to be made acquainted with the Commandments, the Sacraments, and Prayer.

LESSON XXXV.

A SUMMARY OF THE CREED, AND THE PRINCIPAL TRUTHS THEREIN CONTAINED.

* Q. Are we obliged to believe all that is contained in the Creed?

A. Yes, we are obliged to believe all that is contained in the Creed, especially the mysteries of the Holy Trinity, of the Incarnation, and Redemption.

* Q. Why do you say that you are especially bound to believe these three mysteries?

A. Faith in these mysteries is necessary, since without faith we cannot be saved.

* Q. In believing the mystery of the Holy Trinity, do we not also believe in one God, who is our Creator, Redeemer, and Sanctifier?

A. Yes, in believing the mystery of the Holy Trinity, we believe in God the Father, who has created the world out of nothing, in God the Son, who has redeemed us, and in God the Holy Ghost, who has sanctified us.

* Q. Does not this faith oblige us to observe the Commandments of God?

A. Yes, this faith obliges us to observe the Commandments of God.

* Q. How does our faith in God our Creator oblige us to observe the Commandments of God?

A. This faith obliges us to observe the Commandments of God, by teaching us how far God is our Master, and how great is his right to command us.

* Q. In what way does it teach us this?

A. It teaches us this by convincing us that God has given us all, and that without him we could not even exist.

* Q. God, then, is our Master, in preference to any others?

A. Yes, for all mankind united could not add one inch to our stature, whilst God has given us both a body and a soul, and all the blessings which we possess.

* Q. Why does faith in God, as our Redeemer, oblige us to keep the Commandments of God?

A. Because by redemption we belong a second time to God, and since we thus belong to him, he has a right to make laws, and it is our duty to obey.

* Q. Why does faith in God, as our Sanctifier, oblige us to observe the Commandments of God?

A. Because when we believe in God as our Sanctifier, we admit, that without observing his Commandments, we cannot arrive at that sanctity of which he is the source.

* Q. It is, then, because you believe in one God, who has created, redeemed, and sanctified you, that you obey him?

A. Yes, my belief in God causes me to obey him, and hence this belief is the foundation of a Christian life.

* Q. What is a Christian life?

A. A Christian life is to obey the God in whom we believe, in whom we hope, and whom we ought to love, as the infinite and necessary source of every blessing.

* Q. Is it sufficient for our salvation to believe those truths which are contained in the Creed?

A. No, it is not sufficient for salvation, merely to believe the truths of religion contained in the Creed, we must also practice virtue, and keep the Commandments.

SECOND PART.

ON PRACTICE.

LESSON XXXVI.

ON THE THEOLOGICAL VIRTUES.

Q. How many theological virtues are there?

A. There are three theological virtues, namely, Faith, Hope, and Charity.

Q. What is Faith?

A. Faith is a supernatural virtue, by which we firmly believe all that God teaches us by his Church, and we submit our understanding to this teaching, because God cannot deceive us.

Q. What is meant by believing in any thing?

A. To believe a thing, is to be certain of it, from the testimony of others; and to believe the truths of divine Faith, is to be certain of them from the testimony of God.

Q. Can we be saved without Faith?

A. No, we cannot be saved without Faith, that is to say, without believing those truths which the Church teaches, of which we can acquire the knowledge, and which have been revealed by God.

* Q. Why so?

A. Because, in order to be saved, we must refer all to our last end, which is God, and we cannot refer all to God without believing in him; hence it follows, that faith is the commencement, the foundation, and the root of our justification.

* Q. Is there any other reason why we cannot be saved without Faith?

A. Yes, because if we do not believe, we disobey God, who commands us to believe in him and his Church.

Q. In how many ways may we sin against Faith?

A. We may sin against Faith in four ways: 1st, by refusing to believe what the Church teaches; 2nd, by wilfully doubting; 3rd, by neglecting instruction; 4th, by being ashamed to profess our Faith.

* Q. What is the usual cause of sins against Faith?

A. The usual cause of sins against Faith is depravity of heart.

* Q. Why so?

A. Because, when the heart is depraved, it is disposed to abandon that Faith which condemns its depravity.

* Q. Is there not another cause of sins against Faith?

A. Yes, there is another cause of these sins, namely, pride, which induces us to depend more on our reason than on the authority of God.

* Q. Are you acquainted with any other causes which expose us to the danger of losing our Faith?

A. Yes, these are the causes: reading books in

which Faith is attacked, and listening to impious conversation.

* Q. Why are these so dangerous?

A. Because they encourage pride and voluptuousness, two passions which are the greatest enemies of virtue, and very destructive to Faith.

Q. Make an act of Faith.

A. Oh my God, I firmly believe all the truths which the Church teaches, because thou hast revealed them, and thou canst not deceive me.

* Q. Does not fidelity to the will of God, and a belief in the pledge he has given, that he will render us eternally happy, lead us on to Hope?

A. Yes, fidelity to the will of God, and a belief in the pledge he has given, that he will render us eternally happy, conducts us to Hope.

Q. What is hope?

A. Hope is a supernatural virtue, by which we expect that eternal life, which God has promised to his servants, and also those graces which are necessary to attain it.

* Q. What must we do in order that our Hope may not be vain?

A. That our Hope may not be vain, we must keep the Commandments, for if we do not keep them, we cannot expect to obtain an eternal reward.

* Q. Hope, then, is a powerful inducement to us to keep the Commandments?

A. Yes, hope is a powerful inducement to us to obey the Commandments: we are chiefly guided in our conduct by the desire of happiness, and we cannot obtain it unless we keep the commandments of God.

Q. How may we sin against hope?

A. We may sin against hope, 1st, when we despair of our salvation; 2nd, when we distrust the Providence of God; 3rd, when we do evil because God is good.

Q. Make an act of hope.

A. My God! I most firmly hope that through the merits of Jesus Christ, thou wilt give me thy grace in this life, and if I keep thy commandments, thy glory in the next; because thou hast promised this, and thou art always faithful to thy promise.

LESSON XXXVII.

ON THE THEOLOGICAL VIRTUES.—*(Continuation.)*

Q. Can we believe in God, who is infinitely amiable, and the source of our eternal happiness, without loving him?

A. No, we cannot believe and hope in God, who is infinitely amiable, and the source of our eternal happiness, without loving him.

Q. And what do you call this love?

A. I call this love charity.

Q. What is charity?

A. Charity is a supernatural virtue, by which we love God for himself above all things; and our neighbour as ourselves for the love of God.

Q Make an act of charity.

A. My God! I love thee with my whole heart and above all things, because thou art infinitely good and infinitely amiable; and for the love of thee, I love my neighbour as myself.

* Q. What obligations does the love of God impose upon us?

A. The love of God imposes upon us two kinds of obligations: the one general or continual, the other particular.

* Q. What is the general obligation?

A. The general obligation is, 1st, that we be at every hour and at every moment, disposed to testify our love towards God, as a good son is always disposed to exhibit proofs of his filial piety

and affection towards his father: 2nd, to have for God such a love as will induce us to prefer him before all his creatures.

* Q. What is the particular obligation which is imposed upon us?

A. The particular obligation is, that we make acts of the love of God at certain times and on certain occasions.

* Q. What are those occasions?

A. It is difficult to determine them; but in order that we may have no cause for self-reproach, we must frequently make acts of the love of God.

Q. Why must we frequently make acts of the love of God?

A. We must frequently make acts of the love of God, for that love must be weak, and consequently unworthy of God, which is not made manifest by outward acts.

* Q. Have you any other reason?

A. Yes, we ought frequently to declare our love for him, who has given and preserves our life, and who will bestow eternal happiness upon us.

* Q. Although you cannot state all the occasions wherein you are strictly obliged to make these acts, can you not enumerate some in particular?

A. Yes, we are bound to make acts of the love of God: 1st, when we come to the use of reason; and 2nd, when we are in danger of death.

* Q. And on what occasions is it proper to make acts of the love of God?

A. It is proper to make acts of the love of God: 1st, when we commence and end a journey; 2nd, when we receive any Sacraments, especially that of the Holy Eucharist: 3rd, when we assist at Mass: 4th, when we have received any particular benefit from God.

Q. You have said that we must love God above all things; how can we know that we love God above all things?

A. We know that we love God above all things, if we are disposed to lose all, and suffer all, rather than offend him.

Q. What does that man deserve who has no love for God?

A. The man who does not love God, deserves to be eternally separated from him.

Q. Does charity cause us to love none but God?

A. Charity causes us to love all men, even our enemies, because God commands us to love them; because all men are his children, and have been created to his image; and because Jesus Christ has given us the example of loving them.

Q. How must we evince our love for our neighbour?

A. We must evince our love for our neighbour by exercising towards him, as far as we are able, the spiritual and corporal works of mercy.

Q. What are the spiritual works of mercy?

A. There are seven principal spiritual works of mercy.

1st, To admonish sinners with prudence and charity.

2nd, To instruct the ignorant.

3rd, To give advice to those who stand in need of it.

4th, To comfort the afflicted.

5th, To bear patiently the faults of others.

6th, To pardon offences.

7th, To pray for the living and the dead.

Q. What are the corporal works of mercy?

A. They are numerous; but amongst the principal may be ranked that assistance which is afforded to prisoners, to the sick, and the poor, by visiting and consoling them, by procuring for them lodging, clothing, and food, while living, and interment when dead.

Q. Can we have charity without observing the commandments of God?

A. No, we cannot have charity without observ-

ing the commandments of God, because all the commandments are contained in the precept of Charity.

Q. Who has told you that all the commandments are contained in the precept of charity?

A. Jesus Christ has told us this in the Gospel.

Q. Repeat his words.

A. "Thou shalt love the Lord thy God with all thy heart, and with all thy strength, this is the first and greatest commandment. The second is like unto the first: Thou shalt love thy neighbour as thyself."

In those two commandments are contained all the law and the Prophets.

* Q. But how can the love of God and our neighbour include the whole law, or in other words, the fulfilment of all the commandments?

A. Because it is evident we should never disobey God, if we loved him above all things; and we should never injure our neighbour if we loved him as ourselves.

* Q. When do we disobey God, and injure our neighbour?

A. We disobey God, and injure our neighbour, when we love ourselves more than we love God, and more than we love our neighbour.

* Q. What do you call these three virtues of which we have spoken?

A. I call Faith, Hope, and Charity, theological virtues, because these virtues have God for their object.

* Q. What do you mean when you say that the theological virtues have God for their object?

A. I mean that these virtues refer us to God, considered directly in Himself.

* Q. Do not the moral virtues also lead us towards God?

A. Yes, but not directly towards God, considered in Himself. Thus, the direct object of Christian temperance, is to moderate our pas-

sions; the moderation of the passions is its proper object.

LESSON XXXVIII.

ON CHRISTIAN MORAL VIRTUES.

* Q. What do you mean by Christian moral virtues?

A. I mean those virtues which regulate our morals, or our conduct, in conformity with the Commandments of God.

Q. Which are the principal moral virtues?

A. The principal moral virtues are four in number, viz., Prudence, Justice, Fortitude, and Temperance.

Q. Why do you say that these are the principal moral virtues?

A. Because the other virtues are supported by, and bear upon, these four.

Q. What do you call these four virtues?

A. I call these Cardinal virtues. †

Q. What is Christian Prudence?

A. Christian Prudence is a virtue which enables to discern, and choose, the most proper means by which we may be faithful to the commandments of God, in spite of the obstacles thrown in our way by the world and the devil.

Q. What is Christian Temperance?

A. Christian Temperance is a virtue by which we moderate our passions.

Q. Why must we moderate our passions?

A. We must moderate our passions, in order that they may not lead us to a violation of the commandments of God.

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† They are called Cardinal, from the Latin word, Cardines, hinges, because the other moral virtues rest on the Cardinal virtues, as a door rests upon its hinges.

Q. What is Christian Fortitude?

A. Christian Fortitude is a virtue which enables us to overcome the obstacles which are opposed to our salvation, and to suffer every extremity rather than offend God.

Q. What is Christian Justice?

A. Christian Justice is a virtue which induces us to perform our duty faithfully towards God, towards our neighbour, and towards ourselves.

Q. What name is especially given to that virtue by which we fulfil our duty towards God?

A. To that virtue by which we fulfil our duty towards God, we give the term Religion.

Q. What is Religion?

A. Religion is a virtue which induces us to render to God, that worship which we owe to him as our Sovereign Master.

* Q. What is the meaning of the word worship?

A. This word, which we shall explain more fully, when treating on the first commandment of God, means honour and respect, and also, whatever is done to exhibit these, may be termed Religion.

* Q. What are the principal parts of that worship which we owe to God?

A. There are three principal parts in the worship which we owe to God; adoration, sacrifice, and prayer.

* Q. Can you explain the meaning of these terms, adoration, sacrifice, and prayer?

A. I shall explain adoration when I shall have to speak of the first commandment of God; sacrifice, when I shall have to speak of the Holy Sacrifice of the Mass; and prayer, when I shall be required to explain the different kinds of prayer, and the manner of performing it.

* Q. When we possess Christian Justice, have we not a disposition to fulfil all the commandments?

A. Yes, when we possess Christian Justice, we have a disposition to fulfil *all* the commandments of God.

* Q. Give the reason.

A. These commandments enjoin nothing besides our duty towards God, towards our neighbour, and towards ourselves.

* Q. Have you not also said that all the commandments were fulfilled, if we possessed charity?

A. Yes, when we have Charity, we fulfil all the commandments of God; our Lord Himself has said, that all the commandments were comprised in the precept of charity.

* Q. Does Christian Justice lead us to practise Charity?

A. Yes, when we possess Christian Justice, we are disposed to practise Charity, since Christian Justice leads us to observe the commandments of God, which are contained in that of Charity.

* Q. When we possess Prudence, Fortitude, and Temperance, is it not very easy to practise Charity, and Christian Justice?

A. Yes, because Prudence, Fortitude, and Temperance, enables us to overcome the obstacles with which we have to contend, and to choose the means which are best calculated to insure the practice of Charity and Christian Justice.

LESSON XXXIX.

DIVINE LAWS.

* Q. What is a law?

A. A law is a rule established and promulgated by lawful authority, with a view to its observance.

* Q. What are the different kinds of law?

A. There are two different kinds of law; divine, and human.

* Q. How many kinds are there of Divine Law?

A. There are three kinds of Divine law: the eternal law, the natural law, and the law promulgated in the Old and New Testaments.

* Q. What is the eternal law?

A. The eternal law is the rule, or the order, established by the Eternal will of God.

* Q. What is the natural law?

A. The natural law, is the eternal law applicable to man, and which was revealed to him after the creation, in order to teach him his duty towards God, towards his fellow creatures, and towards himself.

* Q. What difference is there between the natural law, and the eternal law?

A. Between the eternal law, and the natural law, the difference is only in the manner in which they are considered: the eternal law manifested to man after his creation, is called the natural law.

* Q. Why is it called natural?

A. It is called natural because it springs from the nature of man, that is to say, there is a relation which we easily discover, between the precepts of this law, and the necessities of our nature.

* Q. Give an example of this relation.

A. I can give as an example of this relation, the connection which exists between the necessities of a child, and the precept which imposes upon him obedience to his parents.

* Q. You do not then call this law *natural*, because Adam might have discovered it without the assistance of God?

A. No, I do not call it natural for this reason, since God revealed this law to Adam, by teaching him to distinguish good from evil.

* Q. Has this natural law been renewed?

A. Yes, the natural law was renewed in the ancient law given on Mount Sinai, and also in the New Law given in the Gospel.

* Q. Why was it renewed?

A. Because mankind had forgotten it.

* Q. How had they forgotten it?

A. In losing their remembrance of, and their faith in God, their Creator, they easily forgot that they ought to adore, love, and obey him.

* Q. Besides those precepts which renewed the natural law, did not God also impose other precepts in the ancient, or Mosaical Law?

A. Yes, besides those precepts which renewed the natural law, in the law of Moses, precepts were ordained, which prescribed the ceremonies of worship, and regulated the form of government.

* Q. Are we still obliged to observe those precepts?

A. No, we are not obliged to observe those precepts, which relate to the ceremonies of the ancient worship, or those which relate to the government of the Jewish people.

* Q. Why?

A. Because God established those precepts for one nation only, and he himself announced, by the Prophets, that they were only to last for a certain time.

* Q. Does not the New Law, which is contained in the New Testament, contain other divine precepts besides those of the natural law?

A. Yes, the New Law contained in the New Testament, established many divine precepts which are not contained in the natural law, amongst others, that of receiving certain Sacraments.

LESSON XL.

HUMAN LAWS.

* Q. Are there any laws which we are bound to observe, besides the Divine Law?

A. Yes, besides the Divine Law, there are human laws which we are bound to observe.

* Q. What are the different kinds of human Law?

A. There are two kinds of human law; 1st, the laws of the Church, of which we have already spoken in the lesson on the authority of legitimate pastors, and shall again speak when we explain the precepts of the Church; 2nd, the laws which are made by those who exercise supreme authority in each state.

* Q. What is necessary to render a human law a valid law?

A. To render a human law valid, it must emanate from a power having the right to make it.

* Q. How is it rendered obligatory?

A. To render a human law obligatory, it must be just, and it must also be made known to those who are to be subjected to it.

* Q. What is a just law?

A. For a law to be a just law, it must be for the benefit of those who are to observe it.

* Q. Under what circumstances may it be deemed just?

A. A law may be deemed just, whenever the lawful superior who ordains it, prescribes nothing contrary to the law of God, or to the undoubted rights of any other superior. Thus civil law can never dispense with any Commandment of God, nor change any ecclesiastical law, which concerns the spiritual good of the Faithful.

* Q. Are we obliged to obey human laws?

A. Yes, God expressly orders us to obey human laws, when he says in the Holy Scripture, "Obey superior powers, not only from the fear of punishment, but still more for conscience sake."

* Q. Upon what is this conscientious duty founded?

A. Upon these words of St. Paul: "All power comes from God; they who resist the power resist the ordinances of God."

LESSON XLI.

ON HUMAN ACTIONS.

* Q. Why has God given laws to mankind, and why does he wish that the authorities which he has established, should impose them upon us?

A. God has given laws to mankind, and has wished that the authorities should have a right to impose them upon us, in order to establish order, and to give us a rule for our actions.

* Q. Must all our actions be conformable to the law of God, and to others laws which he enjoins us to observe?

A. Yes, in order to have a good object, our actions must be conformable to the law of God, and to all other laws which are justly established.

* Q. What do you mean by the object of an action?

A. By the object of our actions, I mean that object to which our will inclines, or which it repels.

* Q. Is every action good which has a good object?

A. In order that an action may be good, it

must not only have a good object, but the intention which causes us to act must be good, and the circumstances connected with it must also be good and proper.

* Q. What is a good intention?

A. A good intention, or a good motive, is that by which we propose to ourselves the glory of God, and our eternal salvation.

* Q. Are all other motives bad?

A. No, all other motives are not bad, provided we refer them to Almighty God, or that they tend towards him.

* Q. Repeat some examples of intentions which may be sanctified, by offering them to Almighty God.

A. Take, for example, the intention of acquiring knowledge, the intention of serving our country, our relations, our friends; of relieving the poor, and others of the like nature.

* Q. Is it necessary to refer every action to Almighty God, at the moment in which we perform it?

A. No, this *actual* intention is not necessary, a *virtual* intention is sufficient.

* Q. What is a virtual intention?

A. A virtual intention is a desire of pleasing God, which once formed in the heart, continues, so that we act in virtue of this desire, although we do not actually think of it. For example, I take a journey in order to defend an innocent person; I have, throughout my progress, the virtual intention of performing an act of charity; without continually thinking of it during my journey.

* Q. What must we do in order to have a good virtual intention in all our actions?

A. To have a good virtual intention in all our actions, we must, at the commencement of each day, make a sincere resolution of performing all our actions for the glory of God, and we must

endeavour to renew this resolution during the day.

* Q. What do you mean by saying that we must perform our actions under proper circumstances?

A. I mean that we must perform them in the time, place, manner, and other circumstances which are lawfully prescribed; thus, a child must study during the time consecrated to study, and not during Mass; neither must he go to Mass during the time appointed for study.

* Q. You have explained what is meant by a good action, tell me now what is meant by a bad one.

A. A bad action is that which is contrary either to the law of God or the laws of man.

* Q. Then we commit a sin when we disobey human laws?

A. Yes, we commit mortal sin if we disobey human laws deliberately, and in serious matters.

* Q. Why so?

A. Because we resist the ordinance of God, who wills that we should observe human laws when established by a power having the right to command us.

* Q. Is an action bad only, when it is contrary to law?

A. An action is also bad when it is performed with a bad intention, or under improper circumstances.

LESSON XLII.

ON CONSCIENCE.

* Q. How do we know that our actions are good or bad?

A. We know whether our actions are good or bad by the voice of conscience, when it is properly lightened.

* Q. What is conscience?

A. Conscience is an interior judgment which dictates to us what we ought to do, and what we must avoid.

* Q. Is our conscience infallible?

A. No, our conscience is not infallible; sometimes it deceives us, and sometimes it does not deceive us; sometimes it doubts, and sometimes does not doubt.

* Q. There are then several sorts of conscience?

A. Yes, there are several sorts of conscience; there is a true conscience, and a false conscience; a certain conscience, and a doubtful conscience; and there is also a scrupulous conscience.

* Q. What is a true conscience?

A. A true conscience is an interior judgment which does not deceive us in respect to that which is really commanded, or forbidden.

* Q. What is a false conscience?

A. A false conscience is an interior judgment or conviction, which deceives us in respect to that which is really prescribed or forbidden.

* Q. What is a certain conscience?

A. A certain conscience is an interior judgment formed upon sound reasons, as to what is prescribed or forbidden.

* Q. What is a doubtful conscience?

A. A doubtful conscience is a state of the soul in which it hesitates, as to what is really prescribed or forbidden.

* Q. Which is the conscience by which we ought to be guided?

A. The conscience by which we ought to be guided is a true and morally certain conscience.

* Q. What must we do if we have a false conscience?

A. If we have a false conscience, we must endeavour to rectify it by striving to understand the law which ought to direct us, and especially

by consulting those whom God has established to interpret that law.

* Q. What are the most sure means of avoiding a false conscience?

A. The most sure means of avoiding a false conscience, is to beg of God light to direct us; we must also distrust our own self-love, and we must be guided by our lawful superiors, rather than by our own private judgment.

* Q. Are we guilty if we obey a false conscience?

A. Yes, we are guilty in obeying a false conscience; not precisely because we obey it, since we ought never to do that which is against our conscience.

* Q. Why then are we guilty?

A. We are guilty in obeying a false conscience, because we have not done all in our power to enlighten and rectify it.

* Q. But if we have done all in our power to rectify a false conscience, are we then guilty?

A. No, if we really have done all that we could, and ought to do, in order to rectify it, we need not reproach ourselves, because we are then in ignorance, which in itself is not culpable.

* Q. What do you call this ignorance?

A. I call this ignorance invincible ignorance.

* Q. Is this invincible ignorance very common?

A. No, this invincible ignorance is very rare.

* Q. What must we do if we have a doubtful conscience?

A. If we have a doubtful conscience, we must endeavour to render it morally certain, that is, we must strive to have a moral certainty that our actions are good.

* Q. When have we a moral certainty?

A. We have a moral certainty when we act in accordance with an opinion so well established, that it leaves us no reason to doubt of our having faithfully taken such precautions to enlighten our

conscience, as we should have taken in other matters of importance.

* Q. What precautions must we use to enlighten ourselves?

A. Those which we have already indicated, in order to enlighten a false conscience.

* Q. What is a scrupulous conscience?

A. A scrupulous conscience is an interior judgment, founded upon frivolous reasons, that a thing is forbidden, which is *not* forbidden, or that a thing is commanded, which is *not* commanded.

* Q. What is the best remedy against scruples?

A. The best remedy against scruples, is to submit them to the judgment of an enlightened confessor, and to be guided entirely by him.

LESSON XLIII.

ON THE COMMANDMENTS OF GOD.

Q. What do you mean by the commandments of God?

A. By the commandments of God, I mean the law of God, given for all mankind, during all ages.

Q. How many commandments are there?

A. Ten.

Q. Repeat them.

A. 1st. I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage. Thou shalt not have strange gods before me. Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor in the waters under the earth. Thou shalt not adore them nor serve them; I am the Lord thy God, mighty, jealous, visiting the iniquity of

fathers upon their children, unto the third and fourth generation of those that hate me; and showing mercy unto thousands of those that love me and keep my commandments.

2nd. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that shall take the name of the Lord his God in vain.

3rd. Remember that thou keep holy the Sabbath day. Six days shalt thou labour, and do all thy works; but the seventh day is the Sabbath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor the beast, nor the stranger that is within thy gates; for in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore, the Lord blessed the seventh day and sanctified it.

4th. Honour thy father and thy mother, that thy life may be long in the land, which the Lord thy God shall give thee.

5th. Thou shalt not kill.

6th. Thou shalt not commit adultery.

7th. Thou shalt not steal.

8th. Thou shalt bear no false witness against thy neighbour.

9th. Thou shalt not covet thy neighbour's wife.

10th. Thou shalt not covet thy neighbour's house, nor his servant, nor his ox, nor his ass, nor any thing that is his.

Q. What are we commanded to do by the first commandment?

A. We are commanded to adore God, and to love him with our whole heart.

* Q. Can we adore and love God, if we have not Faith, Hope, and Charity?

A. No, we cannot: this is evident in regard to charity, since it teaches us to love God above all things; it is no less certain, in regard to Faith

and Hope, since it is evident that before we can love God, we must believe and hope in him.

* Q. What do we call the adoration which we render to God, and the love which we have for him, when we do not manifest it by words, or exterior actions?

A. We call this adoration, and this love, *interior* worship.

* Q. What do we call this same adoration and love, when we manifest it exteriorly?

A. We call this worship, *exterior* worship; and we call it *public* worship, when we offer it to God in our temples, and in the assemblies of the faithful.

* Q. Do we owe to God an exterior and public worship?

A. Yes, we owe to God an exterior and public worship: 1st, Because he has commanded it; and 2nd, because without this exterior and public worship, interior worship would soon cease to exist.

* Q. Why would *interior* worship soon cease to exist, if there was no *exterior* worship?

A. Because we should not only forget what we owe to God, but we should forget God himself, if he did not speak to our hearts by his Holy Spirit, when we, on our part, endeavour to raise our minds towards his Invisible Being, by means of visible things. This is the object of all the ceremonies of the Church; if we give to them our attention, they will excite us to love and adore God interiorly.

Q. What is it to adore God?

A. To adore God, is to render worship to God, as the infinite and necessary source of every blessing.

Q. How must we adore God?

A. Jesus Christ teaches us that we must adore God in spirit and in truth.

Q. What is it to adore God in spirit and in truth?

A. To adore God in spirit, and in truth, is to adore him by banishing from our minds all errors, because he is truth itself; and by banishing from our hearts all disorderly affections, because he is infinitely holy.

Q. What is it to love God?

A. It is to fix our minds and hearts on God, because he is infinitely good, and infinitely amiable; because he is our last end, and the source of all our happiness.

Q. How must we love God?

A. We must love God with all our heart, with our whole mind, and with all our strength.

* Q. Can we love and adore God, if we do not acknowledge him as our Creator?

A. No, we cannot love and adore him, if we do not acknowledge him as our Creator; because it is by creation that we hold all from him, and he is our Sovereign Lord, our Sovereign Good.

* Q. Is there any one who does not believe in one God the Creator?

A. There are wicked, or senseless people, who say that there is no God, or who believe that God and the world are one and the same thing.

* Q. Why are they senseless?

A. Those who say that there is no God, or who believe that God and the world are the same thing, are senseless, because they confound the workman with his work; or because they wish it were possible to have a work without a workman.

* Q. Are there any other unbelievers who do not adore God?

A. Yes, there are unbelievers called Deists, who do not adore God, because they believe that God, after having created the world, abandoned it, and that he permits man to do as he pleases.

Q. What do you think of these unbelievers?

A. I think that they are unreasonable and ungrateful. God no more abandons the world, which is his work, nor mankind who are his children, than a good father abandons his house and family.

* Q. Are there any other men who do not adore God?

A. Yes, there are men called Idolaters, who, instead of adoring one only true God, who is the Author of all things, adore his creatures.

* Q. In what does the error of idolatry consist?

A. The error of idolatry consists in attributing to creatures the perfections of God, and in rendering to them that worship which is due to the Creator.

Q. Is idolatry a gross error?

A. It is absolute folly.

* Q. Is idolatry a grievous crime?

A. Yes, it is a grievous crime, infinitely greater than if a child should refuse to acknowledge his father, or should prefer to him those things which are useless or contemptible.

* Q. Are there any Idolaters in the world?

A. Yes, there are Idolaters in distant countries, and they are the most ignorant of mankind.

* Q. Are there Idolaters amongst ourselves?

A. There are none who openly profess to worship creatures, but there are a great number who behave as if they adored them, or as if they adored themselves.

* Q. What do you mean by this?

A. I mean, that there are men who love themselves more than God, who never think of him; whose last end is themselves, and who prefer their own passions, and the creatures who flatter their passions, to Almighty God, and heavenly things.

LESSON XLIV.

FIRST COMMANDMENT.—*(Continuation.)*

Q. What does God forbid by the first Commandment?

A. By the first Commandment God forbids sacrilege; the practices of ancient idolatry, and superstition.

Q. What is sacrilege?

A. Sacrilege is a contempt, or profanation of holy things, or of those things which are consecrated to God.

Q. What are the practices of ancient idolatry?

A. These practices are—magic, divination, and sorcery, which are almost always accompanied by the invocation of the devil.

* Q. What is magic?

A. Magic is an art, by means of which we pretend to do things contrary to the ordinary laws of nature, without the intervention of God.

* Q. What is divination?

A. Divination is a pretended means of discovering future events without the assistance of God.

* Q. What is sorcery?

A. Sorcery is the use of charms, in whatever way employed, in order to effect something wonderful.

* Q. Are magic, divination, and sorcery, grievous sins?

A. Yes, magic, divination, and sorcery, are very grievous sins.

Q. Is the Church idolatrous in rendering a certain species of worship to the Blessed Virgin and the saints?

A. No, the Church is not idolatrous in rendering this worship, because she attributes to God,

the virtues of the Blessed Virgin and the Saints; as also the graces which they obtain for us.

Q. In what way would the Church be guilty of idolatry, in reference to this worship?

A. She would be guilty of idolatry by invoking the Blessed Virgin and the Saints, as if they possessed, independently of God, the power of bestowing upon us those graces and blessings which we solicit.

Q. Is it idolatry to honour the cross, the images of our Lord, and of the Blessed Virgin; the images and the relics of the saints?

A. No, it is not idolatry. 1st. Because, to honour a thing is not to adore it; thus we honour kings and great men, but we do not adore them. 2nd. The honour rendered to the cross, to images, and to relics, is referred to our Lord represented by the cross, and to the Saints, whose images and relics we venerate.

Q. Is there any other reason why we should venerate the relics of the Saints?

A. Yes, we honour them because they are the remains of a body which has been the temple of the Holy Ghost, and which will one day rise again in glory.

Q. In what does superstition consist?

A. Superstition consists in attributing to certain words or actions, a virtue which God has not communicated to them.

* Q. Is superstition, idolatry?

A. No, superstition is not idolatry.

* Q. In what does superstition differ from idolatry?

A. By superstition, according to our acceptation of the meaning of the term, we suppose that God has communicated to certain words and practices, a virtue which he has not communicated to them; by idolatry, we suppose that certain beings possess the same attributes as God himself, and that in fact they are Gods.

* Q. Is superstition forbidden?

A. Yes, it is very strictly forbidden.

* Q. What is the most sure means of avoiding it?

A. The surest means of avoiding superstition, is to prefer the prayers and practices authorised by the Church, to all other prayers and practices.

Q. Is it superstition to pray to the saints?

A. No, praying to the saints has always been approved of by the Church.

Q. What is the difference between those prayers which we address to God, and those which we address to the Saints?

A. There is this difference: we ask of God to grant us those graces of which we stand in need; but we only ask the saints to solicit them for us.

Q. Is it useful to have in our houses, crucifixes, relics, and holy pictures?

A. Yes, it is advantageous to piety in regard to ourselves, and manifests our faith to those who visit us.

* Q. Is it discreet to believe too readily, all the miracles which are said to be worked by relics, or sacred images?

A. No, it certainly is not discreet to believe too readily in miracles, but at the same time we ought not contemptuously to reject those which are attested by grave witnesses.

* Q. You have said that we could not possess the theological virtues without observing the Commandments of God; if then we possess these virtues, shall we observe the first Commandment?

A. Yes, most certainly.

* Q. Explain your meaning.

A. By Faith and Hope, which are the two first theological virtues, we believe and hope in God, as the infinite and necessary source of every blessing; and by obeying the first Commandment, we also worship him as being the infinite and necessary source of every blessing. By Charity, which is the third theological virtue, we love

God above all things; and in observing the first Commandment, we also love God above all things.

* Q. If we observe the first Commandment, shall we also observe all the others?

A. Yes, he who observes the first Commandment will observe all the others, since we cannot love God above all things, without obeying whatever he commands.

LESSON XLV.

SECOND COMMANDMENT.

Q. What is the second Commandment?

A. Thou shalt not take the name of the Lord thy God in vain.

Q. What is forbidden by the second Commandment?

A. The second Commandment forbids, in the first place, all false, rash, unjust, and unnecessary oaths.

Q. What is an oath?

A. It is an expression by which we call upon God to witness, either by himself or by some of his creatures, the truth of what we affirm, or the sincerity of our promises.

* Q. What is a false oath?

A. A false oath, is that which a person makes to certify that which he knows to be false, or to promise that which he has no intention to perform. This is called perjury.

* Q. What is a rash oath?

A. A rash oath, is that which is made to certify a thing, of which he who makes it, is not quite certain.

* Q. What is an unjust oath?

A. An unjust oath, is that which a person takes to bind himself to commit a wicked or forbidden action.

* Q. What is an unnecessary oath?

A. An unnecessary oath, is that which is uttered by persons to affirm trifling or indifferent things, or regarding which they are not questioned by persons having power to administer an oath.

Q. Are false and unjust oaths grievous sins?

A. Yes, they are very grievous sins, because God, who is truth itself, and infinite justice, is called upon to be witness of falsehood and injustice.

Q. Is it ever a duty to take an oath?

A. Yes, we are obliged to swear when our ecclesiastical or secular superiors command us to take an oath for any grave or just cause.

Q. Is such an oath lawful?

A. Yes, such an oath is lawful; it is, moreover, holy and meritorious, because it is an act of justice and charity; and we render glory to God in taking it, in order to affirm the truth.

Q. What does the second Commandment forbid in the second place?

A. The second Commandment forbids, in the second place, blasphemies, that is to say, injurious and impious words against God and his saints.

Q. What does the second Commandment forbid in the third place?

A. The second Commandment forbids, in the third place, all imprecations against ourselves and others, also against any creature or thing.

Q. What are we commanded by the second Commandment?

A. The second Commandment requires of us, first, to be faithful to such promises as we have made to God; and secondly, to fulfil the oaths we have made to man.

* Q. What do you call the promises made to God?

A. The promises made to God are called *vows*.

* Q. What is a vow?

A. A vow is a promise made to God of a thing more perfect, and which we believe to be more agreeable to him.

* Q. Is it a great sin to violate these vows?

A. Yes, it is a great sin to violate these vows, and for this reason we must not make them lightly, or without consulting an experienced director.

* Q. Can a child make vows?

A. A child can rarely make vows without their being rash.

Q. Is it a sin to break oaths made to man?

A. Yes, it is a great sin to break oaths made to man, if there be any possibility of observing them.

* Q. If we observe the first Commandment, shall we not also keep the second?

A. Yes, since if we adore God as our Sovereign Lord, and if we love him above all things, we shall not call upon him to witness anything false or unjust, neither shall we fail in the promises which we have made, or utter impious words against him or his saints.

LESSON XLVI.

THE THIRD COMMANDMENT.

Q. What is the third Commandment?

A. Remember that thou keep holy the Sabbath day.

Q. What are we commanded by the third Commandment?

A. By the third Commandment we are commanded to sanctify the Sunday.

Q. What is the meaning of the word Sunday?

A. It means the day of the Lord, that is to say, the day which the Lord has commanded us to consecrate especially to his service.

Q. Did not God originally appoint another day?

A. Yes, originally the Lord's day was the seventh day, or our Saturday.

Q. Why did God appoint that day?

A. God appointed that day in remembrance of the day on which he rested, after having created the world.

Q. Why was it changed?

A. It was changed to commemorate the resurrection of our Lord, and also the descent of the Holy Ghost upon the Apostles, both of which events occurred on that day of the week.

Q. By what authority was it changed?

A. By the authority of the Apostles and the Church.

Q. How must we sanctify the Sunday, or day of the Lord?

A. By interior worship, and by that exterior and public worship which the Church prescribes.

* Q. Since we are obliged to adore and love God every day, may we not say that every day is the Lord's day?

A. Yes, without doubt every day belongs to the Lord; but he has required that one day in the week should be specially consecrated to him, and that it should be sanctified by works of piety, and especially by acts of adoration and love.

* Q. How do you know that it is the will of God that one day should be specially consecrated to him?

A. I know it, 1st, because he has ordained it; 2nd, because, in all ages, mankind have acknowledged that they ought, by public worship, to consecrate certain days to God.

* Q. Why has God ordained this consecration of certain days to his service?

A. He has ordained this, 1st, because when we pray with our brethren, we are assisted by their example, and they are assisted by ours; 2nd, because holy ceremonies are sensible things, and it is the will of God that those things which

strike the senses, should raise our minds towards celestial and invisible things.

* Q. Why does God require of us to repair to our Churches on certain days?

A. Because Jesus Christ is there present to receive our adoration.

Q. What are the works from which we must abstain on Sundays and Festivals?

A. From servile works.

Q. What are servile works?

A. Servile works are the transactions of commerce, buying or selling, and the exercise of any trade, such as those of tailors, masons, and others.

Q. Are we not allowed to do any work?

A. Yes, we are allowed to do work. 1st, we may attend to our necessary household concerns; 2nd, we may employ ourselves in study, which is not mercenary; 3rd, in those pursuits which are only for recreation, such as drawing, and the like.

Q. What must we principally avoid?

A. We must principally avoid sin.

Q. Are lawful recreations allowed?

A. Yes, they are allowed, but we must not devote too long a time to them, and we must never spend that time in amusements which is reserved for Mass and instruction.

* Q. What must we avoid on Sundays besides sin?

A. We must avoid dances, the theatre, frequenting those places wherein we are exposed to bad company, and to excess in eating and drinking.

* Q. Why must we avoid these?

A. Because they withdraw our minds from piety and the service of God, more than labour, which is in itself good and innocent.

* Q. What relation is there between the third and the first Commandment?

A. There is this relation between the two Commandments; in observing the first we render to

God an interior worship of adoration and love; and in observing the third, we manifest by the exterior worship which the Church ordains, the same adoration and the same love.

LESSON XLVII.

FOURTH COMMANDMENT.

Q. What is the fourth Commandment?

A. Honour thy father and thy mother.

Q. What are we commanded by the fourth Commandment?

A. By the fourth Commandment God requires of children to love and respect their parents, to obey and to assist them in their necessities.

Q. How ought children to exhibit respect for their parents?

A. Children ought to exhibit respect for their parents, by avoiding all offensive looks and words; they ought also to exhibit towards them a submissive deportment, and not be too familiar, but evince by their exterior conduct, the respect which they entertain for them in their hearts.

* Q. How must children exhibit *submission* to their parents?

A. Children must exhibit submission to their parents; 1st, by a cheerful subjection to their guidance in all things, more especially in regard to avoiding the dangerous occasions of evil: 2nd, by faithfully executing their will.

* Q. How ought children to assist their parents?

A. By consoling them in their afflictions, comforting them in sickness, and assisting them in their poverty.

* Q. With what sentiments must they assist them?

A. They must assist their parents with love, because God commands us to love them, and has by nature infused this love into us: we must assist them with gratitude, because they have given us birth, supported and educated us; we must also, with tender compassion, endure the inconveniences resulting from their old age, as they have supported the inconveniences resulting from our childhood.

* Q. Is it sufficient to procure them temporal assistance?

A. No, we must also procure for them spiritual assistance; 1st, by taking care that they receive the Sacraments, without waiting until they are in danger of death; 2nd, in praying for them ourselves, and in procuring the prayers of others.

Q. What does God further command by the fourth Commandment?

A. By the fourth commandment God further commands that inferiors should honour and obey their superiors.

Q. Who are our superiors?

A. There are three kinds of superiors: 1st, ecclesiastical superiors, for instance, the Pope throughout the whole Church, the Bishop in his diocese, and the Priest in his parish; 2nd, political superiors, viz., sovereign princes and magistrates; 3rd, domestic superiors, such as masters and mistresses, &c.

Q. What do we owe to our Pastors?

A. We owe to our Pastors, that is to say, to the Pope, to the Bishop, to the Priest, and to those who hold their place, love, obedience and respect, as we have already said in speaking of the Church.

Q. What do we owe to our political superiors?

A. We owe to our political superiors; that is to say, to sovereign princes, to magistrates, and to all those who exercise power in the state, the payment of taxes, love, obedience, and respect.

Q. What do we owe to our domestic superiors?

A. We owe to our domestic superiors, viz., masters, mistresses, &c., love, obedience, respect, and fidelity.

Q. In what does the fidelity of servants to masters consist?

A. This fidelity consists in employing usefully the time which belongs to their service; and in defending the goods and reputation of a master, as if they were defending their own property and reputation.

Q. Why does God require from us these duties towards our parents and superiors?

A. God requires from us these duties towards our parents and superiors, because they hold his place in reference to us.

* Q. Must we obey our superiors if they require of us to do what God forbids?

A. No, because in that case, they no longer hold the place of God in reference to us, but manifest their opposition to him.

* Q. What must we do under such circumstances?

A. We must say: "I love to obey God, rather than man."

* Q. In what does our duty towards our parents resemble our duty towards God?

A. In this: we honour our parents by our respect, by our obedience, and our love; as we honour God by our adoration, by our obedience, and by our love.

LESSON XLVIII.

THE DUTIES OF PARENTS TO THEIR CHILDREN, AND OF SUPERIORS TOWARDS THEIR INFERIORS.

* Q. Since parents and superiors represent God, is it their duty to imitate him in exercising their authority?

A. Yes, they must imitate God in exercising their authority with kindness, justice, and virtue.

* Q. Which is the surest method by which parents and superiors may ensure to themselves obedience, love, and respect?

A. The surest method by which parents and superiors may insure to themselves obedience, love, and respect, is to teach their children to love, obey, and respect Almighty God.

* Q. Why so?

A. Because, if we do not love and respect our Master and our Father who is in Heaven, we shall not love or respect our fathers and our masters who are on earth.

* Q. Explain in a more particular manner the duties of parents to their children.

A. The duties of parents towards their children is, 1st, to instruct them; 2nd, to take proper care of their education.

* Q. In what must they instruct them?

A. 1st, they must teach them to pray to God as soon as they can speak; 2nd, they must instruct them in, or cause them to be taught their catechism as soon as they can exercise the faculty of memory; 3rd, they must instil into their minds the fear of God, the love of virtue, a horror of vice, a contempt of the world, and an ardent desire of obtaining eternal life; 4th, they must give them an education suitable to their rank, and the state of life to which they are destined.

* Q. What have parents to do, in order to bring up their children well?

A. To bring up their children well, they must.

1st, give them good example; 2nd, correct their faults; 3rd, they must carefully watch over them.

* Q. Why must they give them good example?

A. Parents must give good example, for the most complete instructions, and the most eloquent exhortations, make less impression upon children, than the good example and pious practices of their parents.

* Q. In what does good example consist?

A. Good example consists in refraining from saying or doing anything sinful, and in obeying the Commandments of God and the Church.

* Q. How must parents correct their children?

A. Parents must correct their children with great patience and charity, exhibiting no anger in words, looks, or actions; not showing too great leniency when they deserve punishment, nor chastising them with too great severity when they have been guilty of minor transgressions.

* Q. How ought parents to watch over their children?

A. They must watch over the conduct of their children; 1st, by taking away and excluding from their observation whatever may corrupt their morals; such as improper objects, bad books, and evil company: 2nd, by drawing their attention to whatever may be instrumental in leading them on to virtue, and by placing in their hands such books as may effect the same object, and impart useful knowledge: 3rd, they must take special care to place them under the direction of wise and pious tutors; 4th, they must introduce them to virtuous companions.

LESSON XLIX.

FIFTH COMMANDMENT.

Q. What is the fifth Commandment?

A. Thou shalt not kill.

Q. What is forbidden by the fifth Commandment?

A. By this Commandment God forbids us to put an end to our own lives, or to the lives of others.

* Q. Why does God forbid us to put an end to our own life?

A. Because he did not give it with a view that we should destroy it.

* Q. Why did God give us life?

A. God has given us life, in order that we may employ it in loving and serving him, and in doing all the good that lies in our power.

* Q. In depriving ourselves of life, are we not unjust towards God?

A. Yes, we are unjust towards God, because our life belongs to him; it is a trust which he has confided to us.

* Q. Life is then a trust of which we cannot divest ourselves without his permission?

A. Yes, our life is a trust which we have no right to squander away: it is a talent which we must improve for the glory of God, for the benefit of our fellow creatures; and as a means of meriting eternal happiness, to the enjoyment of which we are destined.

* Q. What is the punishment which God and the Church have ordained for suicide?

A. God punishes suicide with eternal misery, and the Church punishes it by the refusal of Christian burial.

Q. Why does God forbid us to murder our fellow creatures?

A. Because he alone is the supreme Master of the lives of all.

Q. For what other reason?

A. Because God loves all mankind as his children, and for these reasons forbids us to deprive them of life.

* Q. Should we be guilty of murder if we killed any one who attempted to take our life?

A. No, we should not be guilty provided we did so only when it was necessary to save our own life.

* Q. May we deprive any one of life in order to defend our property or honour?

A. No, we must not, because the life of a man is more precious than either our honour or our property.

* Q. Are duels, by which persons pretend to defend their honour, forbidden?

A. Yes, duels are forbidden, 1st, because they are not necessary to defend one's honour: 2nd, because they would not be lawful even if there was no other way, by means of which a person might defend his honour.

* Q. A duellist is therefore a murderer if he kills his adversary?

A. Yes, he is *actually* a murderer if he kills his adversary, and *intentionally* a murderer if he himself be slain.

Q. Can we injure a fellow creature without taking life?

A. Yes, without taking life we may injure a fellow creature, both in body and soul.

Q. In what way is injury done to his body?

A. By striking or wounding him, or in requiring him to labour beyond his strength.

Q. In what way is injury done to his soul?

A. By giving scandal.

Q. What is scandal?

A. Scandal is any word or action offensive to God, such as bad advice, and bad example.

Q. Is scandal a great sin?

A. Yes, scandal is a great sin, because it destroys, or might destroy the life of the soul, as homicide destroys the life of the body.

Q. What has our Lord said of scandal?

A. Our Lord has said that it would be better for a man to be thrown with a millstone round his neck into the depths of the sea, than that he

should scandalise the least of the faithful.—(Matt. xviii. 6.)

Q. What are the passions which lead us to a violation of the fifth Commandment by injuring our neighbour?

A. The passions by which we are led to injure our neighbour in violating the fifth Commandment, are anger, envy, hatred, and revenge, which are succeeded by the perpetration of insults, and very frequently by outrageous violence.

Q. What are we commanded by the fifth Commandment?

A. To pardon our enemies, and to live in peace with all the world.

* Q. What are the most certain means for observing this Commandment?

A. The most certain means for observing this Commandment are, to have charity for our neighbour, because if we love our neighbour we shall never injure him; and to have charity towards God, because when we love God, we also love mankind, who are his children.

LESSON L.

ON THE SIXTH AND NINTH COMMANDMENTS.

Q. What is the sixth Commandment?

A. Thou shalt not commit adultery.

Q. What is forbidden by the sixth Commandment?

A. By the sixth Commandment God forbids immodest looks, words, actions, and in general every species of impurity.

Q. What are the effects of impurity?

A. The effects of impurity are numerous and fatal: but the principal are spiritual blindnes

which prevents us from understanding the things of God; and hardness of heart, which prevents us from loving God, and all that which God loves.

Q. What generally leads to impurity?

A. That which generally leads to impurity, is idleness, intemperance in eating and drinking, dancing, theatrical entertainments, reading romances, looking at immodest pictures, or other immodest objects, immodest conversation and songs, and finally, immodest dress.

* Q. From what you have said it appears that dances, theatres, and romances are very dangerous?

A. Yes, dances, theatres, and romances, are very dangerous, because they cherish that vice which, of all others, is the most opposed to the sanctity of a Christian life.

* Q. Why are dances dangerous?

A. Because they prevent us, 1st, from praying fervently, that is, from raising our hearts and minds towards God; 2nd, because they prevent us from thinking of God; they weaken that charity which we ought to exhibit towards him: 3rd, because, in causing us to lose the remembrance and love of God, they render us less capable of overcoming temptations: 4th, because they are frequently the origin of impure and wicked affections.

* Q. Are not some dances more dangerous than others?

A. Yes, there are dances which are, in our regard, direct and almost certain occasions of offending God: we must avoid these under pain of rendering ourselves highly culpable.

* Q. Why are theatrical entertainments so very dangerous?

A. Theatrical entertainments are very dangerous; 1st, because vice is generally represented there in seductive colours; 2nd, because, in a play, not only are passionate ideas expressed,

but every possible means is used to arouse and strengthen the passions; 3rd, because those who are present not only expose their own virtue, but encourage all those temptations to which the virtue of others who are present is exposed; and lastly, because those who habitually attend the theatre, generally lose all relish for the duties of a Christian life.

* Q. Why do those who constantly visit the theatre generally lose all relish for the duties of a Christian life?

A. Because a Christian ought to love prayer and recollection; but a habit of going to plays renders prayer and recollection impossible: he ought to nourish his soul with useful and holy truths; but plays give him a taste for fables: he ought to do penance; plays, on the contrary, lead him toward sensual pleasures: he ought to love and fear God; but plays deprive him of the love and the fear of God, and occasion in him a culpable indifference towards his Creator and his Saviour.

* Q. Which plays are the most dangerous?

A. The plays which are the most dangerous, are, 1st, those in which vice is openly praised, or virtue ridiculed, rendered suspected, or odious; 2nd, those in which holy things, and persons consecrated to God, are held up to contempt or ridicule.

* Q. Why are romances very dangerous?

A. Romances are very dangerous, because in romances vice is generally depicted even with a less degree of modest reserve than in plays.

* Q. By whom have plays and romances been condemned?

A. Plays and romances have been condemned as very dangerous by the most learned and pious doctors and fathers of the Catholic Church, and even by the very authors of these plays and books.

LESSON LI.

SIXTH AND NINTH COMMANDMENTS.—*(continued.)*

* Q. What are the best means of avoiding impurity?

A. Practising those virtues which are opposed to this vice.

* Q. What are those virtues?

A. 1st, we must oppose labour to idleness, sobriety and sometimes fasting, to intemperance; we must read good books, instead of romances and other books which might suggest evil thoughts: 2nd, if we have spent our time in dangerous pleasures, such as dances, plays, &c., we must substitute in their place a virtuous and well regulated life: 3rd, we must be modest in our looks, avoiding the sight of all indecent objects, such as pictures, statues, &c.; and 4th, we must fly all dangerous occasions of this sin.

* Q. What must we do further?

A. We must often think of death, of the judgments of God, of the pains of hell; we must frequent the Sacraments, and entertain a great devotion to the Blessed Virgin.

* Q. Must we not also frequently think of the love of God towards us, and of all the blessings which he has bestowed upon us?

A. Yes, we must frequently excite in our minds the fear and the love of God, because when we fear and love God, we shall never do that by which we expose ourselves to lose him.

Q. What is the ninth Commandment?

A. Thou shalt not covet thy neighbour's wife.

Q. What does the ninth Commandment forbid?

A. It forbids us to desire that which the sixth Commandment forbids us to commit.

Q. Are immodest thoughts sins?

A. Yes, immodest thoughts are sins, whenever

they are encouraged and entertained with pleasure, especially if they are accompanied by wicked desires; but they are not sins when rejected as soon as we are conscious of them.

LESSON LII.

ON THE SEVENTH AND TENTH COMMANDMENTS.

Q. What is the seventh Commandment?

A. Thou shalt not steal.

Q. What is forbidden by the seventh Commandment?

A. This Commandment forbids us to take away, or keep anything which belongs to another; to injure our neighbour in his property, or to cooperate in any injustice.

Q. What are the ordinary modes by which a person is deprived of his property?

A. The ordinary modes by which a person is deprived of his property, are, larceny, robbery, unjust law suits, extortion, usury, and all kinds of cheating in buying, selling, or exchanging.

Q. What is larceny?

A. Carrying any thing away secretly that does not belong to us.

Q. What persons are the most exposed to the temptation of committing larceny or petty thefts?

A. The persons who are the most exposed to the temptation of committing larceny are, domestics, workmen, and children.

Q. Then a child who takes any thing secretly, without the consent of its parents, is guilty of larceny?

A. Yes, a child who takes any thing secretly, without the presumed consent of its parents, is guilty of larceny.

Q. What is robbery?

A. Robbery is openly and violently taking away the property of others, as is done by thieves on the highway.

* Q. What is an unjust law-suit?

A. An unjust law-suit is when we go to law, in order to obtain, or prevent the restoration of any thing which we know does not belong to us.

* Q. What is extortion?

A. Extortion is the abuse which a person makes of his power and authority, to exact from another *more* than he owes, or what he does *not* owe.

* Q. What is usury?

A. Usury is the profit obtained by lending money, without any right to such profit.

* Q. Can we take the property of another in any other way?

A. Yes, we can take the property of another by making him pay for labour which we have not done, or done badly, or not completed, and for services which we have not rendered.

* Q. Are servants, domestics, or labourers, allowed to take anything secretly from their employers, under a pretence that their wages are insufficient?

A. No, certainly not; if they do so they offend God, and expose themselves to be punished as thieves.

Q. How may we unjustly retain the property of others?

A. We may unjustly retain the property of others in many ways; by not paying our debts, by not giving up a deposit confided to us, by keeping back the wages of servants, or work-people, or in keeping any thing we find without endeavouring to discover the owner.

Q. In what way may we injure the property of our neighbour?

A. We may injure the property of our neighbour, by spoiling or destroying any thing which

belongs to him, or by unjustly preventing him from making lawful profits.

Q. In what manner may we co-operate with injustice?

A. We may co-operate with injustice by ordering, advising, or lending assistance to those who commit injustice, or by not preventing injustice when we are bound to do so.

Q. What are we commanded by the seventh Commandment?

A. If we have the property of another, we are commanded to restore it, and to make restitution if we have injured the property of our neighbour.

Q. What must we do if we cannot make complete restitution, or reparation?

A. When we cannot make complete restitution or reparation, we must do as much as we can towards it, and have the disposition to make complete restitution, when it is in our power to do so.

Q. What is the tenth Commandment?

A. Thou shalt not covet thy neighbour's goods.

Q. What does the tenth Commandment forbid?

A. The tenth Commandment forbids us to desire, that which the seventh Commandment forbids us to do.

LESSON LIII.

ON THE EIGHTH COMMANDMENT.

Q. What is the eighth Commandment?

A. Thou shalt not bear false witness against thy neighbour.

Q. What is forbidden by the eighth Commandment?

A. By the eighth Commandment God princi-

pally forbids false witness in the courts of justice.

Q. What else does it forbid?

A. The eighth Commandment also forbids lies, calumny, detraction, and rash judgment.

Q. What is a lie?

A. To tell a lie, is to say what we do not think.

Q. Why is falsehood a sin?

A. Falsehood is a sin: 1st. Because we injure our neighbour by leading him into error; 2nd. Because God being the Eternal Truth, is offended by any thing which is opposed to it.

Q. What is calumny?

A. To calumniate, is to impute to our neighbour a crime of which he has not been guilty, or to exaggerate his real faults.

Q. Why is calumny a sin?

A. Because calumny destroys the reputation of our neighbour, which is more precious than all the wealth in the world; and for this reason it is often more criminal than robbery.

Q. What is detraction?

A. Unnecessarily making known the faults of our neighbour.

Q. Is detraction a great sin?

A. Yes, detraction is a great sin if it destroys the reputation of our neighbour.

Q. When do we destroy the reputation of our neighbour?

A. We destroy the reputation of our neighbour if we make public his secret faults.

Q. What is rash judgment?

A. To judge rashly, is to form an opinion of the actions of our neighbour without sufficient reasons, and upon slight appearances.

Q. What are we bound to do if we have injured our neighbour?

A. If we have injured our neighbour we must make him satisfaction, and as far as we are able, repair the evil we have done.

* Q. What is the best way to avoid sins against the seventh, eighth, and tenth Commandments?

A. The best way to avoid these sins, is to fulfil that Commandment which requires of us to love our neighbour as ourselves. If we love our neighbour as ourselves, we shall neither injure him, nor desire to do so; we shall never deceive him by falsehoods, nor shall we injure his reputation by detraction or calumny.

* Q. Then after what you have said, we should obey all the Commandments if we were faithful to the first?

A. Yes, because it is forgetfulness or indifference towards God, or in other words, a disposition which prevents us from loving him, that at the same time prevents us from obeying him.

* Q. Have those who are ignorant of God's Commandments, any rule by which they may know what God commands, and what he forbids?

A. Yes, they have their reason and their conscience; but their reason and their conscience are not sufficient to preserve them from a great number of faults, and those too, of the very worst description.

* Q. Why are not reason and conscience sufficient?

A. Reason and conscience are not sufficient, because, owing to original sin, our evil inclinations and passions prevent us from listening to their suggestions.

* Q. Are not the commands of God sufficient for us?

A. No, in order to live a holy life, we stand in need of the assistance of Divine grace, which we obtain by prayer, and the frequentation of the Sacraments.

LESSON LIV.

ON THE COMMANDMENTS OF THE CHURCH.

* Q. Has the Church authority to give Commandments?

A. Yes, the Church has authority to give Commandments obligatory on all Christians, as we have already explained. (Lesson xxx. p. 127.)

Q. Why has the Church given us Commandments?

A. The Church has given us Commandments in order to make the observance of the Commandments of God more easy.

Q. How many are the Commandments of the Church?

A. A great number, but there are six principal ones, namely, 1st. To keep certain appointed days holy, and to hear Mass on Sundays and Holy days; 2nd. To fast and abstain on the days commanded; 3rd. To confess our sins at least once a year; 4th. To receive the Blessed Sacrament at Easter, or within the time appointed; 5th. To contribute to the support of our Pastors; 6th. Not to solemnize marriage at forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church, or clandestinely.

FIRST COMMANDMENT OF THE CHURCH.

Q. What is the first commandment of the Church?

A. To keep holy certain festivals which the Church has appointed in honour of God, of the Blessed Virgin, and of the Saints, and to hear Mass on the Sundays and Holy days.

Q. How must we sanctify the festivals?

A. We must sanctify the festivals in the same manner as we sanctify the Sunday.

Q. How are we to sanctify the Sunday?

A. We have already explained how we are to sanctify the Sunday, in explaining the third Commandment of God. (p. 170.)

Q. What is enjoined by the second *part* of the precept, namely, to hear Mass on all Sundays and Holy days of obligation?

A. We must hear Mass with profound sentiments of piety, respect, and recollection. uniting our intention to that of the Priest who offers the Holy Sacrifice.

Q. At which Mass ought we to be present, in order to comply with the intention of the Church?

A. The intention of the Church is, that we should be present at the parish Mass, or Mass for the congregation.

* Q. Why is it better to assist at the Mass for the congregation, than at any other Mass?

A. It is better to assist at the Mass for the congregation, 1st, because it is offered up for the congregation; 2nd, because the congregation there learn their duty from the lips of their own Pastor; 3rd, because they there pray in common, as members of one spiritual family.

* Q. How do the congregation, or parishioners, form one spiritual family?

A. The congregation, or parishioners, form one spiritual family, because all spiritual blessings are bestowed upon them in their proper Church, by the Priest who is placed over them.

* Q. What are these blessings?

A. These blessings are the Sacraments, those abundant sources of all grace and instructions.

* Q Of what do those instructions consist?

A. Of catechism, sermons, and lectures.

* Q. What do the lectures comprise?

A. The lectures comprise, 1st, public prayers for the whole Church, for pastors, for princes, and all public necessities; 2nd, the publication of the ordinances of the Church, namely, the fasts,

and all that relates to the divine service; 3rd, pastoral instruction.

* Q. Is pastoral instruction more useful than other instructions?

A. Yes, it is more useful, because the pastor knows his flock better than a priest who is a stranger, and can give them counsel more suitable to their necessities.

LESSON LV.

ON HOLY WATER AND BLESSED BREAD.

* Q. What is water that is blessed, and solemnly used at the Congregational Mass?

A. It is water blessed by the prayers of the Church, and by the sign of the Cross.

* Q. What is asked of God by these prayers?

A. In reciting these prayers, God is asked to bless the water and purify it, in such a manner that it may have virtue to drive away the devil, and whatever else might injure us.

* Q. Why is the sign of the Cross made over the water?

A. The sign of the Cross is made over the water that is blessed, to signify that we receive every blessing through the Cross of Jesus Christ.

* Q. Is not water for Baptism blessed in the same manner?

A. Water for Baptism is blessed, but the form of benediction is much more solemn.

* Q. What is the Aspersion or Asperges?

A. The Aspersion of Holy Water is a ceremony which is performed before the Congregational Mass, in order to remind us of our sanctification by Baptism, and the purity of conscience with which we ought to pray, especially during the Holy Sacrifice.

* Q. Is it good and useful to keep Holy Water in our houses?

A. Yes, it is good to keep Holy Water in our houses, and to sprinkle ourselves with it when we first rise in the morning, when we lie down at night, in time of danger and temptation.

* Q. What is Blessed Bread?

A. Bread blessed by the prayers of the Church, and by the sign of the Cross.

* Q. What was the origin of distributing Blessed Bread?

A. The custom of distributing Blessed Bread at Mass, commenced when the faithful ceased to communicate every time they assisted thereat.

* Q. Why was Blessed Bread given?

A. It was given in memory of the Eucharistic Communion, and as an emblem of the Communion which exists amongst all the members of the Church.

* Q. Of what does it remind us?

A. Blessed Bread reminds us of the love feasts which the first Christians celebrated as a symbol of unity. For this reason the distribution of Blessed Bread ought to excite in our minds sentiments of charity.

LESSON LVI.

SECOND COMMANDMENT OF THE CHURCH.

Q. What is the second Commandment of the Church?

A. To keep the days of fasting and abstinence appointed by the Church.

Q. Which are the fasting days?

A. The forty days of Lent; certain vigils; the Ember days; and in England, the Wednesdays and Fridays in Advent.

Q. What is meant by fasting days?

A. Fasting consists in making only one full meal in the day; in addition to which the Church allows a small collation to be added at night.

Q. What is meant by abstinence?

A. To abstain, is to refrain from eating flesh meat.

Q. Is the law of fasting obligatory on all the Faithful?

A. Yes, the law of fasting is obligatory on all the Faithful who have attained the age of twenty-one.

Q. Are there not some who may be dispensed with from the observance of this law?

A. Yes, there are some who may be dispensed with from the observance of this law; namely, persons of an advanced age, persons who are in an infirm state of health, or who are compelled to labour.

Q. Have those who are dispensed with from fasting, a dispensation also from abstinence?

A. No, the Church prescribes two distinct obligations, namely, fasting and abstinence; if we cannot fast we must abstain, unless we obtain a lawful dispensation.

Q. Why do we fast in Lent?

A. We fast in Lent that we may imitate the fast of our Saviour, and also that we may prepare for the great solemnity of Easter.

Q. Why do we fast on the Ember days?

A. We fast on the Ember days, 1st, in order to obtain from God pious ministers, and that the priests, who are ordained at these four periods of the year, may be good Pastors; 2nd, to consecrate by penance the commencement of the four seasons of the year; 3rd, to draw down the benediction of God on the fruits of the earth.

Q. Why does the Church command us to fast on the vigils, or eves of certain festivals?

A. The Church commands us to fast on the eves of certain festivals, that we may be prepared to celebrate them in a holy manner.

Q. Which are the festivals on the eves of which we must fast and abstain?

A. The festivals on the eves of which we must fast and abstain. are Christmas day, Pentecost, SS. Peter and Paul, the Assumption, and all Saints.

Q. Were not fasting days more numerous formerly?

A. Yes, fasting days were more numerous formerly; the Church has diminished the number in order to prevent tepid Christians from committing many sins by neglecting them, and also for many other good and wise motives.

Q. What is meant by Abstinence, which is enjoined in the second precept?

A. By the injunction given in the second precept, we are required to abstain from flesh meat on certain days.

Q. Which are the days of abstinence?

A. All Fridays throughout the year, except the Friday on which Christmas day may fall, and the Sundays in Lent, unless leave be given to eat meat on them.

Q. Why has the Church selected Friday as a day proper for the penitential exercise of abstinence?

A. The Church has selected Friday as a proper day for the penitential exercise of abstinence, in honour of our Saviour's death.

Q. What are children to do whose parents or whose masters refuse them the food which is proper, in order to enable them to observe this part of the second Commandment of the Church?

A. They ought respectfully to express great regret, but after having consulted their director, or their Pastor, and obtained permission, they may eat flesh meat, under such circumstances, with a safe conscience.

LESSON LVII.

THIRD AND FOURTH COMMANDMENTS OF THE CHURCH.

Q. What is the third Commandment of the Church?

A. To confess our sins at least once a-year.

Q. Why do you say *at least* once a-year?

A. Because the Church wishes, and we ourselves ought to wish, for a more frequent confession, in order to facilitate the work of our salvation.

Q. At what period is it proper to make this confession?

A. It is proper to make this confession before Easter, in order that we may be prepared for the Paschal Communion.

Q. What is the fourth Commandment of the Church?

A. To receive the Blessed Eucharist at Easter, or within the time appointed.

Q. How often does the Church command us to communicate?

A. The Church commands all the faithful, who are in proper dispositions, and of suitable age, to communicate at least once in each year, viz., during the Easter term.

Q. What is the suitable age?

A. The suitable age is when a pastor judges that a child has sufficient discernment, and is sufficiently instructed to communicate worthily.

Q. Why do you say that the Church commands all the faithful to communicate once, *at least*, in each year?

A. Because she wishes her children to render themselves worthy to communicate oftener.

Q. Where must we make our Paschal Communion?

A. We must make our Paschal Communion at the Parish Church, unless we have obtained permission to communicate elsewhere.

Q. Can we make our Easter Communion in the Metropolitan Church?

A. Yes, if made at the Mass of the first Pastor, because this Mass is for the whole of the diocese.

Q. Do those who neglect their Easter duties commit a great sin?

A. Yes, they commit a very great sin; but those who make a sacrilegious confession and communion, commit one which is much greater.

Q. In what does the sin of those who omit their Paschal duties consist?

A. The sin of those who neglect their Paschal duties, consists in this; they disobey the Church, scandalize their neighbour, and despise the greatest favour which God can bestow on man.

Q. What is the duty of those who are not sufficiently prepared to communicate during the Easter term?

A. Those who are not prepared to communicate during the Easter term, must prepare themselves as soon as possible, by sincere repentance for the grace of reconciliation and communion.

LESSON LVIII.

FIFTH AND SIXTH COMMANDMENTS OF THE CHURCH.

Q. What is the fifth Commandment of the Church?

A. To contribute to the support of our Pastors.

Q. Is it the duty of the faithful to contribute, according to each one's ability, towards the support of their Pastors?

A. Yes, it is the duty of the faithful to contri-

bute, according to each one's ability, towards the support of their Pastors.

Q. Why so?

A. Both the Old and New Testament enjoins this duty.

Q. Have you any other reason?

A. It has at all times been the practice of the Christian Church.

Q. Have you any further reason?

A. The Pastors of the Church spend their time in promoting the spiritual welfare of the faithful, and are, therefore, justly entitled to receive temporal support from them.

Q. What is the sixth Commandment of the Church?

A. Not to solemnize marriage at forbidden times, nor to marry persons within the forbidden degrees of kindred, or otherwise prohibited by the Church; or clandestinely.

Q. Has the Church power to establish this, as well as all the other laws which you have recited?

A. Yes, the Church has the power to establish this, as well as all the other laws which we have recited.

Q. Why so?

A. Because Christ has said, in his commission given to the Pastors of the Church, "He that heareth you, heareth me; he that despiseth you, despiseth me."

LESSON LIX.

ON THE EVANGELICAL COUNSELS.

* Q. What do you mean by the Evangelical Counsels?

A. I mean certain excellent undertakings which Jesus Christ has recommended, but not commanded.

* Q. Why has he given these counsels?

A. Jesus Christ has given these counsels, in order that, by following them, we may arrive at greater perfection.

* Q. What are these counsels?

A. Chiefly three, viz., the practice of Poverty, Chastity, and Obedience.

* Q. What is that state of life called wherein we make a vow to practise the Evangelical Counsels?

A. It is called the religious state.

* Q. Does the religious state of life conduct to perfection those who embrace it?

A. Yes, it conducts those to perfection who embrace it, if they be called to it by God, and if they faithfully correspond with their vocation.

LESSON LX.

ON SIN IN GENERAL.

Q. What is sin?

A. Sin is a violation of the law of God, that is to say, disobedience to his commands.

Q. How many kinds of sin are there?

A. There are two kinds of sin, original sin, and actual sin.

Q. What is original sin?

A. Original sin is the sin which commences with our origin, it is the sin in which we are all born.

Q. What is actual sin?

A. Actual sin is that sin which we ourselves commit after we have attained the use of reason.

Q. In how many ways may we be guilty of actual sin?

A. We may be guilty of actual sin in four ways: by thought, by word, by action, and by omission.

Q. What is sin in thought?

A. Sin in thought is that sin which is not outwardly committed by word or deed.

Q. Does a bad thought constitute a sin?

A. No, it does not, unless we have wilfully given occasion to, or voluntarily entertained it.

Q. When does a sin of thought become a sin of desire?

A. The sin of thought becomes a sin of desire when we wish to commit the sin of which we have thought.

Q. Which are the most dangerous sins?

A. The most dangerous sins are those of omission, since they do not always attract our attention.

Q. What do you mean by sins of omission?

A. By sins of omission, I mean negligence in fulfilling general or particular obligations.

Q. What are *general* obligations?

A. General obligations are those which are common to all Christians; such as to adore God, to hope in him, to pray to him, and to love him; as also to love our neighbour.

Q. What are *particular obligations?*

A. Particular obligations are those which are proper to certain conditions in life; such as the obligation of a father to instruct and educate his children; the obligation of a child to assist his parents in their necessities; the obligation of a magistrate to fulfil his duties, &c.

Q. Do we commit a sin if we be deficient in our observance of the law of God, through ignorance?

A. Yes, if we wilfully neglect obtaining proper instruction, we commit sin through a culpable ignorance of our duty.

Q. Are there some sins more grievous than others?

A. Yes, there are some sins more grievous than others; mortal sin is more grievous than venial sin.

Q. What is mortal sin?

A. Mortal sin is that sin which kills the soul, and makes us deserving of eternal punishment.

Q. When is sin mortal?

A. Sin is mortal when we disobey the commands of God, or of some lawful superior, or when, with full deliberation, we wish to disobey them in any serious matter.

Q. What is venial sin?

A. Venial sin is that sin which does not kill the soul, but weakens it, disposes us to mortal sin, and renders us deserving of temporal punishment, either in this world or the next.

Q. When is sin venial?

A. Sin is venial when we disobey God in small matters, or in greater, without deliberate or full consent.

Q. Must we avoid venial sin?

A. Yes, we must avoid venial sin with great care.

Q. Why so?

A. As we not only avoid death, but carefully avoid whatever may injure our health, so also in like manner we must avoid venial sin, which injures the health of the soul, and exposes it to spiritual death.

Q. What leads us to commit sin, whether mortal or venial?

A. That which leads us to commit sin, whether mortal or venial, is an inordinate love of ourselves, or other created objects.

Q. What do you mean by inordinate self-love?

A. By inordinate self-love, I mean that we love ourselves, and our own will and pleasure, more than we love God, or seek to please him.

Q. Which are the principal sins which we are led to commit by inordinate self-love?

A. The principal sins which we are led to commit by inordinate self-love, are Pride, Avarice, Lust, Anger, Gluttony, Envy, Sloth.

Q. What are these sins called?

A. These sins are called capital sins, because they are the cause of a great many other sins.

* Q. Since the capital sins proceed from an inordinate love of ourselves, which causes us to prefer ourselves, and other created objects, to God, they must, of course, be opposed to the first Commandment of God?

A. Yes, they are opposed to the first Commandment, since it commands us to love God above all things.

LESSON LXI.

ON THE CAPITAL SINS.

Q. What is Pride?

A. Pride is an inordinate esteem of ourselves, which causes us to prefer ourselves, and wish to be thought superior to others.

Q. Why is Pride a grievous sin?

A. Because the proud attribute to themselves, and not to God, the perfections and advantages, whether of nature or of grace, which they actually possess, or imagine that they possess; so that, instead of giving praise and adoration to God, they praise and adore themselves.

Q. Pride, then is idolatry?

A. Yes, Pride is a species of idolatry.

Q. What are the effects of Pride?

A. The effects of Pride are blindless to our own defects, vanity, self confidence, ostentation, ambition, hypocrisy, presumption, disobedience, and contempt of others.

Q. In what consists blindness towards our own defects?

A. This blindness consists in not seeing in ourselves those faults which are evident to others.

Q. What is Vanity?

A. Vanity is an inordinate desire of esteem and praise.

Q. What is Self confidence?

A. Self confidence is the false idea entertained by a proud man, that he needs neither the advice nor the experience of others to direct him.

Q. What is Ostentation?

A. Ostentation is an inordinate desire to display those talents and advantages which we possess, or which we imagine we possess.

Q. What is Ambition?

A. Ambition is an inordinate desire for honours, and dignities.

Q. What is Hypocrisy?

A. Hypocrisy is a disguise by which certain persons affect virtues which they do not possess, in order to gain the esteem of good men, and by which other persons affect vices of which they are not guilty, in order to gain the applause of libertines, or avoid their railleries.

Q. What is Presumption?

A. Presumption is an inordinate esteem for his talents or powers, which leads the proud man to undertake what he cannot execute.

Q. What is Disobedience?

A. Disobedience is resistance to the orders of our lawful superiors.

Q. What is contempt of others?

A. Contempt for others is an inordinate disposition which induces us to conduct ourselves with haughtiness towards our equals, whom we ought to treat as brethren.

Q. What virtue is opposed to Pride?

A. The virtue which is opposed to pride, is Christian Humility.

Q. What is Christian Humility?

A. Christian humility is a supernatural virtue which induces us to refer all to God, because he has given us all things; and not to glorify ourselves, because we possess nothing which we have not received from God.

Q. What is Avarice?

A. Avarice is an inordinate love of earthly things, and principally of money.

Q. Why is avarice a great sin?

A. Avarice is a great sin because it causes us to love, and in some measure to adore the things of this world; hence, St. Paul calls it idolatry.

Q. What are the effects of avarice?

A. The effects of avarice are, forgetfulness of God, insensibility to the necessities of the poor, and the employment of unjust means, in order to become rich.

Q. What are the remedies against avarice?

A. The remedies against avarice are: alms, prayer, and frequent meditation on death, which will leave us nothing but a coffin and a shroud.

Q. What is Lust?

A. Lust is the vice of impurity, or an inordinate love of those shameful pleasures which are contrary to the sixth Commandment.

Q. What is Envy?

A. Envy is displeasure at the success, or joy at the misfortunes of another.

Q. Whom does an envious person resemble?

A. An envious person resembles the devil, who is displeased at our happiness, and endeavours to deprive us of it.

Q. Who was the first envious man?

A. The first envious man was Cain, who killed his brother Abel, because he was jealous of the happiness which Abel enjoyed.

Q. What are the usual consequences of Envy?

A. The usual consequences of envy, are calumny and detraction, two sins which are forbidden by the eighth Commandment of God.

Q. What is Gluttony?

A. Gluttony is an inordinate love of eating and drinking.

Q. Is not this vice disgraceful?

A. Yes, because the glutton, as St. Paul says, *makes a god of his belly.*

Q. Which is the most dangerous kind of gluttony?

A. The most dangerous kind of gluttony is drunkenness, because it deprives us of reason, and places us on an equality with beasts.

Q. What are the consequences of Gluttony, and especially of Drunkenness?

A. The ordinary consequences of Gluttony, are violent passion, injuries, blasphemies, immodest words and actions.

Q. What are the remedies we must use against Gluttony and Drunkenness?

A. We must frequently consider the misery and blindness into which those persons fall, who abandon themselves to these vices; we must fly all those occasions which lead us into temptation, and we must have recourse to fasting and prayer.

Q. What is Anger?

A. Anger is a disorderly emotion of the soul, which causes us to resist with violence whatever is contrary to our will and pleasure.

Q. What are the effects of Anger?

A. The effects of Anger, are hatred, revenge, blasphemy, outrage, insults, and frequently duels and murders.

Q. To what Commandment is anger opposed?

A. By giving way to anger we violate, or expose ourselves to violate, the fifth Commandment of God.

Q. What are the remedies against anger?

A. The remedies against anger are, frequently to meditate on the example of mildness, which our Blessed Saviour displayed throughout the whole course of his life, during his passion, and at his death, and frequently to remember those words in the Gospel, "Blessed are the meek, for they shall possess the land." "Blessed are the peace-makers, for they shall be called the children of God." *Matt.* v. 5—9.

Q. What is Sloth?

A. Sloth is an inordinate love of ease, which causes us to neglect our duty towards God, towards our neighbour, or ourselves, and consequently exposes us to violate many of the Commandments of God, rather than do violence to our own inclinations.

Q. What are the effects of Sloth?

A. The effects of sloth are, indolence, pusillanimity, loss of time, inconstancy, tepidity, and insensibility.

Q. What is Indolence?

A. Indolence is the neglect of all occupation, even that which is useless; the indolent man is a man who does nothing.

Q. What is generally, and with truth, said of Indolence?

A. Of indolence, it is in general, and with truth said, that it is the *mother of all mischief*.

Q. What is Pusillanimity?

A. Pusillanimity is a want of resolution, in reference to the performance of duties which are not difficult.

Q. What is loss of time?

A. We lose our time if we spend too much of it in useless amusements.

Q. What is Inconstancy?

A. Inconstancy is a weakness of character, which causes indolent persons to be quickly disgusted with their duties, and inclines them to be perpetually changing from one thing to another.

Q. What is Tepidity?

A. Tepidity is that state of the soul which makes it totally indifferent to every duty.

Q. What is Insensibility?

A. Insensibility is that state of mind, in which the idle man is not moved, either by motives of faith, of reason, of honour, of interest, or yet by the good examples which he sees around him.

Q. What remedies must we use to overcome Idleness?

A. We must reflect that man has been created for labour, that labour is one way of expiating our sins, and that Jesus Christ condemns the slothful to hell.

Q. What are the general means of obtaining the pardon of our sins, and grace to preserve us from them in future?

A. The means of obtaining pardon of our sins, and of preserving ourselves from them in future, is to have recourse to prayer, to the Sacraments, to alms-giving, and the constant practice of all good works, as we shall explain in the third part.

THIRD PART.

ON THE MEANS AND THE ASSISTANCE WHICH GOD HAS GIVEN US TO AVOID SIN, AND TO PRACTISE THE CHRISTIAN VIRTUES.

LESSON LXII.

ON THE SIGN OF THE CROSS.

Q. What is the sign made use of by the Church in the administrations of all the Sacraments, and which we ourselves make at the commencement and conclusion of our prayers?

A. The sign made use of by the Church in the administration of the Sacraments, and which we ourselves make at the commencement and conclusion of our prayers, is the sign of the Cross.

Q. Why is the sign of the Cross used in all the Sacraments, and in all our prayers?

A. The sign of the Cross is used in all the Sacraments and in all our prayers, because both the

Sacraments and prayer receive their efficacy from redemption, of which the Cross was the instrument.

Q. Does not the sign of the Cross also remind us of the Trinity?

A. Yes, the sign of the Cross also reminds us of the mystery of the Blessed Trinity.

Q. Why is the mystery of the Blessed Trinity commemorated in the Sacraments, and in our prayers?

A. Because the three Divine Persons are the source of all the graces which we ask for by prayer, or which we receive by the Sacraments.

Q. When ought we to make the sign of the Cross?

A. We ought to make the sign of the Cross at the commencement and conclusion of our prayers, and as frequently as possible at the beginning and end of our principal actions.

* Q. Why ought we to commence our actions with the sign of the Cross?

A. We ought to commence our actions with the sign of the Cross, because the Church has always done so, because this sign is the source of many graces; and because it reminds us that all our actions belong to God the Father, as our Creator; to God the Son, as our Redeemer; and to God the Holy Ghost, as our Sanctifier.

* Q. How do you know that the Church has always made use of the sign of the Cross?

A. I know that the Church has always made use of the sign of the Cross, because I know that the first Christians made this sign continually; and because it is found in all the ancient prayers which have been handed down to us.

* Q. Can the custom of making the sign of the Cross be traced back to the time of Jesus Christ?

A. Yes, the use of the sign of the Cross can be traced back to the time of Jesus Christ; this sign would not have been so generally used among the

first Christians, unless our Lord had himself recommended it to his Disciples and Apostles.

* Q. Why is the sign of the Cross a source of grace?

A. The sign of the Cross is a source of grace, because it excites us to perform all our actions in the name, and for the love of the three Divine Persons.

LESSON LXIII.

ON PRAYER.

Q. What is Prayer?

A. Prayer is an elevation of our minds and hearts to God, to render to him our duty, to make known to him our wants, and to beg his graces.

Q. What are the duties which we must render to God?

A. The duties which we must render to God by prayer, are those which are prescribed by the first Commandment, that is to say, adoration, praise, love, and thanksgiving.

Q. What are the wants which we must make known to God?

A. The wants which we must make known to God, are principally the necessities of our souls, which are weak in reference to doing that which is good, and prone to doing that which is evil.

Q. What are the graces which we must ask of God?

A. The graces which we must ask of God, are principally those which are necessary to enable us to correct our faults, to expiate our sins, and to work out our salvation.

Q. May we pray for health or temporal goods?

A. Yes, we may pray for health or temporal goods, provided we ask for them with submission

to the will of God, and a desire of employing them for the advancement of his glory.

Q. For whom must we pray?

A. We must pray for ourselves, for the Church, for our parents, our relatives and friends, and even for our enemies.

Q. Ought we to pray for the living only?

A. We must also pray for the souls of the faithful departed, in order that they may be delivered from the pains of Purgatory.

Q. Is prayer necessary for us?

A. Yes, prayer is necessary for us, because we cannot work out our salvation without the assistance of God, and it is his will that we should ask for this assistance by prayer.

Q. Is it desirable that we should pray frequently?

A. Yes, it is desirable that we should pray frequently; Jesus Christ has said to us, "Pray always and never faint."

Q Is this continual prayer possible?

A. It would not be possible so to do, if we were obliged to be always reciting our prayers; but it is possible to think very frequently of God, and to perform all our actions with an intention of pleasing him; this is what our Lord means by *praying always.*

Q. When are we more particularly obliged to pray?

A. We are more particularly obliged to pray morning and evening, before and after our meals, before any important undertaking, when we assist at Mass, and public prayers.

Q. Are there not other occasions wherein we are obliged to pray?

A. Yes, there are other occasions wherein we are obliged to pray; 1st, we ought to pray in all our perils and temptations; 2nd, in sickness and affliction; 3rd, in important affairs, such as em-

bracing a state of life; 4th, on preparing to receive the Sacraments; 5th, at the hour of death.

Q. How must we pray?

A. We must pray with attention, with confidence, with humility, with a pure intention, and with perseverance.

Q. What is it to pray with attention?

A. To pray with attention is to think of what we are saying, and to have in our hearts the sentiments which we express by our lips.

Q. What is it to pray with confidence?

A. To pray with confidence, is to pray with a firm assurance that God will listen favourably to us, because he is good.

Q. Nevertheless, God does not always listen favourably to us?

A. No, he does not always give us a favourable hearing, because we do not pray with sufficient confidence, perseverance, or purity of intention; or because that for which we pray, would not promote our spiritual welfare.

Q. What is it to pray to God with a pure intention?

A. To pray to God with a pure intention, is to ask for those things which tend to the glory of God, and our own salvation.

Q. What is it to pray with perseverance?

A. To pray with perseverance is to pray constantly.

Q. In whose name must we pray?

A. We must pray in the name of Jesus Christ; as the Church does at the termination of every prayer.

Q. Why does the Church ask for every spiritual and temporal blessing in the name of our Lord Jesus Christ?

A. The Church asks for every blessing in the name of Jesus Christ, because we cannot obtain anything except by his merits, and he has, moreover, commanded us to pray thus.

* Q. What do you mean by mental prayer?

A. By mental prayer I mean prayer made in silence, without pronouncing any words.

* Q. What is necessary for the proper performance of mental prayer?

A. For the proper performance of mental prayer, it is necessary to fulfil the conditions required for the proper performance of vocal prayer; we must raise our hearts and minds to God, offer to him our homage, place before him our wants, and ask him for his blessings.

* Q. Briefly enumerate these conditions.

A. These conditions are confidence, attention, humility, pure intention, and perseverance.

* Q. It is not, then, sufficient for the proper performance of mental prayer, that our minds be merely occupied with the subject?

A. No, in mental as well as other prayer, whilst the mind is occupied with divine truths, the heart must be drawn towards them by good desires and good resolutions.

* Q. Can every one pray mentally?

A. Yes, every one is capable of praying mentally, for every one can reflect that he is in the presence of God, can ruminate on his claims to adoration and love, can meditate on the mysteries of the life and death of Jesus Christ, which demonstrate his infinite charity towards us, can grieve for his own forgetfulness of so great a benefactor, for his faults, his weaknesses, his wicked inclinations, his proneness to fall again, even after having made good resolutions. Every one can think on the proper means to be taken, and can ask for those graces which are necessary, in order to effect a change of life and the expiation of sin.

LESSON LXIV.

ON THE LORD'S PRAYER.

Q. Which is the best of all prayer?

A. The best of all prayers is the Lord's Prayer, so called because it was taught by our Lord himself, who composed it.

Q. Repeat the Lord's Prayer in English.

A. Our Father, who art in Heaven, hallowed be thy name: thy kingdom come: thy will be done on earth as it is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Q. Repeat it in Latin.

A. Pater noster, qui es in cœlis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua sicut in cœlo et in terrâ. Panem nostrum quotidianum da nobis hodie et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem sed libera nos à malo. Amen.

Q. Why do you call God *Our Father?*

A. We call God our Father to recall to our remembrance that we are the children of God.

Q. How are we the children of God?

A. We are the children of God, because he has created and adopted us.

Q. Then we have a double title to be called the children of God?

A. Yes, we have a double title to be called the children of God; we became his children when he gave us our existence, and when, by original sin, we had lost all claim to his inheritance, he again voluntarily restored that claim through the merits of Jesus Christ.

Q. Why do we say *our* Father, and not *my* Father?

A. We say *our Father*, to remind us that we are children of one family, and brethren in Jesus Christ.

Q. What does this relation require of us?

A. It requires of us that we should not pray for ourselves only, but for all others.

Q. Why do we say, *Our Father, who art in Heaven:* is not God everywhere?

A. Yes, God is everywhere; he is on earth, in hell, and in all places.

Q. Why, then, do you say *who art in Heaven?*

A. We say who art in Heaven, because Heaven is the place where God displays himself to his children in all his glory, and renders them eternally happy.

Q. What do we pray for when we say, *Hallowed be thy name?*

A. We pray that God may be honoured, loved, and served, by all the world, and by ourselves in particular.

Q. What do we pray for when we say, *Thy kingdom come?*

A. We pray that God may reign in our hearts by his grace, and may bring us hereafter to reign with him in glory.

Q. What do we ask for by these words: "Thy will be done on earth, as it is in Heaven?"

A. We pray that God would enable us, by his grace, to do his will on earth with as much fidelity and love as the blessed do in Heaven.

Q. What is doing the will of God?

A. To do the will of God, is to obey him, and even to resign ourselves to afflictions when he pleases to send them.

Q. What ought to be our sentiments when God sends us afflictions?

A. We ought to be convinced that God is just, and that we deserve these afflictions; that he is

good, and that he sends them for our greater good.

Q. And what ought we to say on such occasions?

A. We must say when we are afflicted, "It is the will of God, may his will be done, may his name be praised."

Q. What do we ask for by these words, *Give us this day our daily bread?*

A. By these words, *Give us this day our daily bread*, we pray that God will continually give us all that is necessary for our souls and bodies.

Q. What do we pray for by these words: *Forgive us our trespasses, as we forgive them that trespass against us?*

A. By these words we pray that God would forgive us our sins, as we forgive others the injuries they have done, or wish to do to us.

Q. Can those expect pardon from God who do not pardon others?

A. No, those who do not forgive others condemn themselves, since they only ask forgiveness of God on condition that they forgive others.

Q. Why do we ask of God every day to forgive our offences?

A. Because we are constantly offending him, and not a day passes without our standing in need of forgiveness.

Q. What do we pray for when we say, *Lead us not into temptation?*

A. By these words we pray to God that he would remove temptations from us, or that he would give us grace to resist them.

Q. Why does God permit us to be tempted?

A. God permits us to be tempted to make us acquainted with our wretched condition, and to give us an opportunity of acquiring merit by resisting temptation.

Q. What do we pray for when we say, *Deliver us from evil?*

A. By the words, *deliver us from evil*, we pray that God would free us from sin, from eternal damnation, and, in general, from all evils.

Q. When shall we be entirely freed from evil?

A. We shall be entirely freed from evil, when we shall enjoy the happiness of the saints in eternal life.

Q. To ask for eternal life is, then, the object of the Lord's Prayer?

A. Yes, the object of the Lord's Prayer is to ask for eternal life: and to beg for grace to be obedient to the commandments of God, as the only means of obtaining that blissful life.

LESSON LXV.

ANGELICAL SALUTATION.—DEVOTION TO THE BLESSED VIRGIN.

Q. What prayer are you accustomed to say after the Lord's Prayer?

A. After the Lord's Prayer we are accustomed to say the Angelical Salutation, a prayer which we address to the Blessed Virgin.

Q. Why, after addressing God, do you address the Blessed Virgin?

A. We address the Blessed Virgin in order that she may offer our prayers to God, and by praying for us, may secure his aid and assistance.

Q. Repeat the Hail Mary in English.

A. Hail Mary, full of grace, our Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death. Amen.

Q. Repeat it in Latin.

A. Ave Maria, gratia plena: Dominus tecum benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus. Sancta Maria, Mater Dei, ora

pro nobis peccatoribus, nunc, et in hora mortis nostræ. Amen.

* Q. Who spoke the words which constitute the Angelical Salutation?

A. These words, "Hail! Mary, full of grace, the Lord is with thee, blessed art thou amongst women," were used by the Angel Gabriel.

* Q. On what occasion did the Angel Gabriel use these words?

A. The Angel Gabriel used these words when he saluted the Blessed Virgin, and announced to her that she would be the Mother of God: for this reason we call the Hail Mary the Angelical Salutation.

* Q. Who spoke these words: "Blessed is the fruit of thy womb!"

A. These words were addressed to the Blessed Virgin by Saint Elizabeth, when the former visited the latter.

* Q. Who composed these words: "Holy Mary, Mother of God, pray for us sinners now, and at the hour of our death!"

A. These words were composed by the Church, to ask of the Blessed Virgin to obtain for us of God, by her intercession, the pardon of our sins, the grace of a happy death, and to profess her belief, that the Blessed Virgin is truly the Mother of God.

* Q. Why do you say that we ask the Blessed Virgin to *obtain* for us, and not to *grant* us favours?

A. I say to *obtain* and not to *grant*, because the Blessed Virgin is not the source of graces, she can only obtain them for us of God.

Q. What sentiments ought we to have towards the Blessed Virgin?

A. We ought to entertain for the Blessed Virgin, sentiments of profound respect, of great confidence, and filial love.

Q. Why ought we to have a profound respect for the Blessed Virgin?

A. We ought to have a profound respect for the Blessed Virgin, because she is full of grace, and blessed amongst women, that is to say, God has raised her above all created beings.

Q. For any other reason?

A. Yes, for God also chose her as a sanctuary worthy of his Son, and, therefore, the Angel said, "The Lord is with thee."

Q. Why must we have great confidence in the Blessed Virgin?

A. Because, in becoming the Mother of our Lord, she also became our Mother.

Q. How do you know this?

A. I know it, because having, by means of the Incarnation, become brethren of Jesus Christ, we have the same Mother as this Divine Redeemer.

* Q. Do you not know it also from the words of Christ?

A. Yes, we also know it from the words of Jesus Christ, who, before he expired on the cross, said to his Mother, speaking of St. John, *Behold thy son;* and addressing St. John, said to him, *Behold thy Mother.* (St. John, xix. 26.)

* Q. Did St. John represent us when Jesus Christ addressed these words to him?

A. Yes, St. John represented all mankind, when Jesus Christ said to him, "Behold thy Mother;" and also when he said to Mary, "Behold thy son."

Q. How shall we give proof to Mary that we are her children?

A. We shall give proof to Mary that we are her children, by imitating her virtues, especially her purity, her humility, her detachment from the world, and her resignation.

Q. May we pray to the Saints?

A. Yes, we may; and it is very beneficial to pray to the Saints, as we shall prove when speaking of their festivals.

Q. Can we recite the Lord's Prayer, or any other prayer, before the image of a Saint?

A. Yes, we may recite the Lord's Prayer before the image of a Saint, if we have the intention to ask the Saint to offer this prayer with us, and for us.

LESSON LXVI.

ON THE SACRAMENTS.

Q. Are there any other means except prayer by which we may obtain the grace of Almighty God?

A. In addition to having it in our power to obtain the grace of God by prayer, we may also obtain it by frequenting the Sacraments.

Q. Can we be sanctified by means of the Sacraments?

A. Yes, the Sacraments have the power to sanctify us.

Q. What do you mean by the term *to sanctify?*

A. By the term *to sanctify*, I mean that God restores the life of the soul, which we had lost, or increases the vigour of that life, if we already possess it.

Q. Can prayer restore the life of the soul?

A. No, it only disposes us worthily to receive those Sacraments which restore that life.

Q. Can prayer augment the life of the soul?

A. Yes, and also the Sacraments.

Q. What do you call those Sacraments which restore the life of the soul?

A. I call those Sacraments which restore the life of the soul, the Sacraments of the dead, because our souls were spiritually dead before receiving them.

Q. What do you call those Sacraments which ugment the life of the soul?

A. I call them the Sacraments of the living,

for to receive them worthily, the soul must be in the state of grace.

Q. Is grace, then, the life of the soul?

A. Yes, grace is the life of the soul, as mortal sin is its death.

Q. How many are the Sacraments of the dead?

A. There are two Sacraments of the dead, or which restore the life of the soul; these two are Baptism and Penance.

Q. Is there not another Sacrament which restores the life of the soul?

A. There is another, the Sacrament of Extreme Unction, which may restore the life of the soul, if a person, who is in danger of death, cannot have recourse to the Sacrament of Penance.

Q. How many are the Sacraments of the living?

A. There are five Sacraments of the living, which we cannot beneficially receive without being already in the state of grace. These five Sacraments are, Confirmation, Holy Eucharist, Extreme Unction when we can have recourse to Penance, Holy Order, and Matrimony.

Q. Who instituted the Sacraments?

A. Jesus Christ instituted the Sacraments.

* Q. Has the Church a power to institute Sacraments?

A. No, the Church cannot institute Sacraments; that is, the Church cannot attach to material things the power of producing grace. This is a power which belongs to God alone.

Q. Now tell us what is a Sacrament?

A. A Sacrament is an outward sign instituted by our Lord Jesus Christ, to produce grace.

Q. In what does this outward sign consist?

A. This outward sign consists in the prayers which we hear, and the ceremonies which we see used, in order to make us think of the spiritual grace produced by them in our souls.

Q. Can we receive the Sacraments more than once?

A. There are four Sacraments which we may receive several times; three which we can only receive once.

Q. Which are those which we can only receive once?

A. Those which we can only receive once, are, Baptism, Confirmation, and Holy Order.

Q. Why can we receive these three only once?

A. Because they imprint a character, that is a spiritual and ineffaceable mark on the soul, which consecrates us to God in a particular manner.

Q. What is the character imprinted by Baptism?

A. The character imprinted by Baptism, is the character of being a child of God, or a Christian.

Q. And by Confirmation?

A. The character of a perfect Christian.

Q. And by Holy Order?

A. The character of a minister of Jesus Christ.

Q. Do the Sacraments produce in our souls any other grace besides that of sanctifying grace?

A. Yes, besides sanctifying grace, the Sacraments produce a grace which is called sacramental.

* Q. What do you mean by sacramental grace?

A. By sacramental grace, I mean a grace peculiar to each sacrament; for example, the sacramental grace of Confirmation assists us in our efforts to become perfect Christians; the sacramental grace of Holy Order, enables ecclesiastics to fulfil their sacred duties, &c.

LESSON LXVII.

ON BAPTISM.

Q. What is Baptism.

A. Baptism is a sacrament which cleanses u-

from original sin, and makes us children of God, and of the Church.

Q. Is Baptism the first of the Sacraments?

A. Yes, Baptism is the first of the Sacraments.

Q. Why is it the first?

A. Because we cannot receive the other Sacraments unless we have been baptized.

Q. Why has God ordained that this Sacrament should be received before the others?

A. God has ordained that it should be received before the others, because Baptism makes us children of God, and the Sacraments are the channels of many graces which God bestows on none but those who are his children.

Q. We become, then, by Baptism children of God?

A. Yes, by Baptism we become children of God, and for this reason Baptism is called a second birth, a second life.

Q. What is this second life which Baptism bestows upon us?

A. The second, or new life, which Baptism bestows upon us, is the life of grace, of which we were deprived by original sins.

Q. Does Baptism efface any other sins?

A. Yes, Baptism effaces, with original sin, all actual sins which may have been committed before receiving that Sacrament.

Q. Is Baptism necessary for salvation?

A. Yes, Baptism is necessary for salvation, since without Baptism we cannot have the life of grace, nor can we enter into the kingdom of Heaven.

Q. Who has taught us that Baptism is necessary for salvation?

A. Jesus Christ has taught us in these words: "Except a man be born again of water, and the Holy Spirit, he cannot enter into the kingdom of Heaven."

Q. Is it only by ordinary Baptism that we can be saved?

A. Besides ordinary Baptism there is martyrdom, or a perfect love of God, accompanied with contrition for sin, which, joined to the *desire* of receiving Baptism, is sufficient to save us.

A. Is it not for this reason that martyrdom is called the Baptism of blood, and the perfect love of God, the Baptism of desire?

A. Yes, it is precisely on these accounts that martyrdom is called the Baptism of blood, and the perfect love of God, the Baptism of desire.

Q. In restoring to us the kingdom of heaven, which we had lost, does Baptism remit the punishment due to the justice of God on account of sin?

A. Yes, baptism remits all the temporal and eternal punishments due to the justice of God on account of sin.

Q. Do there remain in the soul which has been regenerated by Baptism, any of the evil effects of original sin?

A. Yes, there remain in the soul which has been regenerated by Baptism, a distaste for the things of God, and an inclination to sin, which are the consequences of original sin.

Q. How is Baptism given?

A. Baptism is given by pouring natural water on the person who is to be baptized, pronouncing at the same time these words: "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q. What ought to be the intention of the person who baptizes?

A. He ought to have the intention of doing that which is done by the Church.

Q. What do you mean by natural water?

A. I mean that water which has its origin from natural causes; as for instance, spring water, river water, or rain water.

Q. When does water cease to be natural?

A. Water ceases to be natural when it is materially altered by extraneous bodies, such, for example, as are to be found in wine.

Q. What does the water signify which is used in Baptism?

A. The water used in Baptism is a visible sign of invisible grace; this Sacrament washes off the stains of the soul, as water washes off the stains of the body.

Q. What is the meaning of the words, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost?

A. These words mean, that the person baptized is freed from all defilements of the soul, and that he is, on his entrance into the Church, consecrated to one God, Father, Son and Holy Ghost.

LESSON LXVIII.

ON BAPTISM.—*(Continued.)*

Q. What are the engagements entered into, by him who receives Baptism?

A. He who receives Baptism, promises to believe in Jesus Christ, and to renounce Satan, and all his works and pomps.

Q. What is to believe in Jesus Christ?

A. To believe in Jesus Christ is to admit that he is our God, our Saviour, and our model.

Q. What is to renounce Satan?

A. To renounce Satan is to refuse to listen to the suggestions of the Devil.

Q. What do you mean by renouncing the pomps of the Devil?

A. By renouncing the pomps of the Devil, I mean abstaining from the vanities and dangerous pleasures of this world.

Q. What do you mean by renouncing the works of the Devil?

A. I mean renouncing all kinds of sins and corrupt maxims.

Q. What do you mean by corrupt maxims?

A. Such as these: We must do as others do; that is to say, indulge our inclinations. It is disgraceful not to revenge an injury, to be poor, to be humble, &c.

Q. What do you say of those who are ashamed to appear as Christians?

A. Those who are ashamed to appear as Christians, are guilty of a breach of the engagements into which they entered at their Baptism, and they renounce the grace which they then received.

Q. Can any person baptize?

A. Yes, any person can baptize in case of necessity.

* Q. What precautions must a person observe when he baptizes in a case of necessity?

A. When a person baptizes in a case of necessity, the following precautions must be used:

1st. The same person must pour the water and pronounce the words.

2nd. The words must be pronounced at the same time the water is poured.

3rd. The water must be poured on the head, and if it cannot be poured on the head, it must be poured, if possible, on one of the principal parts of the body, such as the shoulders or the breast.

4th. The water must touch the skin of the child, not merely the hair, or the clothes.

Q. Who are the ordinary ministers of baptism?

A. Bishops and priests are the ordinary ministers, when a case of necessity does not occur.

Q. Why are a God-father and a God-mother given to a child when it is baptized?

A. A God-father and a God-mother are given, in order that they may be guarantees for the ful-

filment of the baptismal engagements, and in order that they may remind their God-child, if it should be necessary, of the promises which were made in its name at Baptism.

Q. Can a child be obliged to fulfil promises which have been made by others in his name?

A. Yes, he is bound to fulfil those promises, because God had a right to require the fulfilment of that which is required by those promises, even had they never been made.

Q. Why is the name of one, or more Saints given to the person who is baptized?

A. The name of one, or more Saints, is given to the person baptized, in order to place him under their protection, and that he may imitate their example.

LESSON LXIX.

ON CONFIRMATION.

Q. Has God instituted any Sacrament to strengthen the grace of Baptism?

A. Yes, God has instituted a Sacrament to strengthen the grace of Baptism, namely, the Sacrament of Confirmation.

Q. What is Confirmation?

A. Confirmation is a Sacrament which imparts to us the Holy Ghost, and makes us perfect Christians.

Q. Were we not made perfect Christians by Baptism?

A. No, by Baptism we were simply made Christians, but by Confirmation we became perfect Christians.

Q. How do you explain this?

A. By Baptism we became truly the children of God, but received such graces only, as are suitable to children; by Confirmation, we receive

more strengthening grace, we become the soldiers of Jesus Christ.

Q. How does Confirmation give courage and strength to confess Jesus Christ?

A. Confirmation gives courage and strength to confess Jesus Christ, because, in the Sacrament of Confirmation, we receive the Holy Ghost with the plenitude of grace.

Q. What are the graces which we receive by Confirmation?

A. These graces are an increase of sanctifying grace, and the seven gifts of the Holy Spirit.

Q. What do you mean by an increase of sanctifying grace?

A. I mean that we become more agreeable to God.

Q. What do you mean by the gifts of the Holy Ghost?

A. I mean the assistance which we receive from the Holy Ghost, to enable us to advance forward in the way towards Christian perfection.

Q. Name the seven gifts of the Holy Ghost.

A. Wisdom, Understanding, Counsel, Fortitude, Knowledge, Piety, and the Fear of the Lord.

Q. What assistance does the Holy Ghost give us by the gifts of Wisdom, Understanding, Knowledge, and Counsel?

A. By the gifts of Wisdom, Understanding, Knowledge, and Counsel, the Holy Ghost assists us to comprehend the law of God, to submit our reason to its mysteries, and to discern in all things that which is the most agreeable to God, and conducive to our own salvation.

Q. What do we receive by the gifts of Piety, Fortitude, and the Fear of the Lord?

A. By these gifts the Holy Ghost inspires us with a filial fear, and love of God, which induce us to serve him cheerfully, and rather to die than disobey him.

Q. Give an example of courage infused by the Holy Ghost, in consequence of the gifts of Fortitude, and the Fear of the Lord.

A. We may give as examples, all the martyrs who preferred death rather than the denial of their faith.

Q. What dispositions are necessary for receiving the Sacrament of Confirmation?

A. The dispositions which are necessary for receiving the Sacrament of Confirmation, are to be in a state of grace, and to be properly instructed.

Q. Why is it necessary to be in a state of grace?

A. Confirmation augments divine grace, and consequently pre-supposes its existence in the soul.

Q. Can a person who is not in a state of grace receive the Sacrament of Confirmation?

A. Yes, such a one would receive the Sacrament of Confirmation, but he would not receive the graces attached to the Sacrament; he would commit a sacrilege.

Q. What instruction is requisite for Confirmation?

A. He who receives Confirmation must be acquainted with the principal mysteries of Faith, and with all that relates to this Sacrament.

Q. Can we receive Confirmation more than once?

A. No, we cannot receive Confirmation more than once, because it imprints an ineffaceable character on the soul.

Q. Is Confirmation as indispensable as Baptism?

A. Confirmation is not so indispensable as Baptism: but those who do not receive it, deprive themselves of many graces, and they sin, if through contempt or negligence, they refuse to receive it.

Q. When would this contempt and negligence be most culpable?

A. It would be most culpable in times when the Church is persecuted, either by the open violence of her enemies, by the erroneous teaching of impious men, or by the corrupt maxims of the world.

Q. What species of persecution is the most dangerous?

A. The persecution which destroys the soul by corrupt maxims, is more dangerous than that persecution which destroys the body by violence or the sword.

LESSON LXX.

ON CONFIRMATION.—*(Continued.)*

Q. Who is the minister of the Sacrament of Confirmation?

A. The Bishop.

Q. How does the Bishop administer this Sacrament?

A. The Bishop who administers Confirmation—1st. Imposes his hands over those whom he confirms, at the same time invoking the Holy Ghost to shower down his gifts upon them; 2nd. He makes the sign of the cross with chrism on the forehead of each, using these words: "I sign thee with the sign of the cross, I confirm thee with the chrism of salvation, in the name of the Father, and of the Son, and of the Holy Ghost;" 3rd. He gives a slight blow to each.

Q. What have those to do who are to be confirmed?

A. Those who are to be confirmed must—1st. Be present at the imposition of hands; 2nd. During this imposition of hands, and the prayers

which accompany it, they must make an act of faith, and fervently pray that the Holy Spirit would take possession of their hearts; 3rd. Whilst the Bishop is anointing them with chrism, their foreheads must be uncovered, their heads erect, and their eyes humbly cast down.

Q. How are the newly confirmed to conduct themselves?

A. 1st. After receiving Confirmation, the forehead must not be touched until after the chrism has been wiped away; 2nd. Those who have been confirmed must fervently adore the Holy Spirit, who has taken possession of their souls; 3rd. They must sincerely thank Him for His gifts; and 4th. They must earnestly pray for grace, that they may co-operate faithfully with, and profit by the precious gifts which they have received.

Q. Why does the Bishop make use of this imposition of hands?

A. The Bishop makes use of this imposition of hands, because the Apostles, and the Bishops their successors, have always imposed their hands whilst giving Confirmation. When Peter and John were sent to confirm the Samaritans, "they laid their hands on them, and they received the Holy Ghost." (*Acts of Apostles*, viii. 17.)

Q. Why does the Bishop make the sign of the cross with the Holy Chrism?

A. The Bishop makes the sign of the cross, to teach us that a Christian must never blush to profess himself to be a disciple of Christ crucified.

Q. Why does the Bishop make the sign of the cross on the forehead?

A. The Bishop makes the sign of the cross on the forehead to teach the persons confirmed, that neither shame nor fear, which are usually manifested by the countenance, ought to appear on the brow, when it is necessary to show belief in Jesus Christ.

Q. What is the Holy Chrism?

A. The Holy Chrism is oil of olives mingled with balm, consecrated by the Bishop on Maunday Thursday.

Q. What does the oil signify?

A. The oil used in Confirmation, signifies mildness and strength, which are infused by the Holy Spirit into the soul.

Q. What does the balm signify?

A. The balm used in Confirmation, signifies that a Christian must give edification by the good odour of a holy life.

Q. Why does the Bishop give a slight blow on the cheek?

A. To teach the person confirmed, that he must cheerfully and courageously bear all kinds of insults and persecutions, for the love of God.

Q. What must we do in order to preserve the grace of Confirmation?

A. To preserve the grace of Confirmation, we must have recourse to prayer, and the practice of good works, in order that we may always continue to be firm and disinterested Christians.

LESSON LXXI.

ON THE EUCHARIST.

Q. What is the Eucharist?

A. The Eucharist is a Sacrament which contains really and substantially the body, the blood, the soul, and the Divinity of our Saviour Jesus Christ, under the species, that is to say, the appearances of bread and wine.

Q. Has the Sacrament of the Holy Eucharist power to produce grace in the soul?

A. Yes, the Sacrament of the Holy Eucharist, as well as all the other Sacraments, has the power

to produce grace, since it contains Jesus Christ, who is the very Author of grace.

Q. How can Jesus Christ be present in the Eucharist, since he ascended into heaven after his resurrection?

A. Jesus Christ is present in the Eucharist, by a miracle wrought by his Almighty power.

Q. What do you mean by *appearances*?

A. By appearances, or species, I mean what appears to our eyes, that is to say, the colour, the shape, and the taste of bread and wine.

Q. The bread, then, which is placed on the altar, and the wine which is poured into the chalice, are not *really* bread and wine?

A. They are really bread and wine *before* the consecration; but *after* the consecration, the appearances only of bread and wine remain.

Q. What then becomes of the Bread and Wine which existed before the consecration?

A. The Bread and Wine which existed before the consecration, are changed into the Body and Blood of our Lord Jesus Christ.

Q. What do you call this change?

A. I call this change Transubstantiation, that is to say, the change of one substance into another.

Q. Give an example of the *natural* change of one substance into another.

A. Take, for example, the bread, wine, and other food which we consume; they are changed into the substance of our flesh and blood; this is natural Transubstantiation.

Q. Give an example of a *supernatural*, or miraculous change of one substance into another.

A. I find an instance of such change in the miracle which Jesus Christ performed at the marriage feast of Cana, in Galilee, when he changed water into wine. This was a supernatural Transubstantiation.

Q. Is the change of Bread and Wine into the

body and blood of our Lord, natural or miraculous?

A. This change is miraculous; it is the greatest of all miracles.

Q. How is it effected?

A. This miracle is effected by the Almighty power of God.

Q. Is, then, the body only of our Lord under the species of Bread?

A. There is, under the species of Bread, his Body and Blood, his soul, and his Divinity; because this body and this blood, this soul and this Divinity are inseparable.

Q. And under the form of Wine?

A. Jesus Christ is there also, entire, as under the species of Bread.

Q. Is the Body of Christ divided when we break, or divide the species of bread or wine?

A. No, Jesus Christ is not divided, he remains whole and entire under each particle.

Q. Say, in one word, what Jesus Christ gives us under each species?

A. Jesus Christ gives us under each species, all that he is, that is to say, perfect God, and perfect man.

* Q. How do you know this?

A. From the words of Jesus Christ himself.

* Q. Repeat his words.

A. After having taken bread, Jesus blessed it, broke it, and gave to his Apostles, saying, "Take and eat, this is my Body."

Q. What else did he do?

A. Taking the chalice, wherein was wine, he pronounced these words: "Take and drink, this is my Blood." "Do this in remembrance of me."

* Q. How do you know that the same change is daily operated by the words of consecration?

A. I know that the same change is daily operated, because Jesus Christ gave this power to his

Apostles, and in their persons, to Bishops and to Priests.

* Q. What did Jesus Christ say when he bestowed this power on the Apostles?

A. After having consecrated the Bread and Wine, Jesus Christ said to the Apostles, "Do this in remembrance of me."

* Q. Has the Church always understood by these words, that Jesus Christ gave to Bishops and to Priests, the power to change Bread and Wine into his Body and Blood?

A. Yes, since the time when these words were pronounced, the Church has always taught that Jesus Christ gave to Bishops and to Priests the power, and also the command, to change into his body and blood, the bread and wine which are offered on the altar.

* Q. How can man work so great a miracle?

A. It is not man who performs this miracle, it is Jesus Christ who is the true Consecrator; the priest is only his minister.

* Q. Why does Jesus Christ condescend to render himself present in the Eucharist, by the ministry of the priest?

A. Jesus Christ condescends to be present in the Holy Eucharist, in consequence of his love for mankind, and as this love is infinite, he displays it by the greatest of all miracles.

LESSON LXXII.

ON THE HOLY SACRIFICE OF THE MASS.

Q. Wherein is operated the great miracle which renders Jesus Christ present in the Eucharist?

A. This great miracle is operated in the Sacrifice of the Mass.

* Q. What do you mean by the word Sacrifice in general?

A. By a sacrifice, I mean an offering which is made to God, of any sensible thing which is consumed in his honour, in order to acknowledge his Sovereign dominion over all creatures.

Q. What is the Sacrifice of the Mass?

A. The Mass is a Sacrifice in which Jesus Christ, by the ministry of the priest, perpetuates the sacrifice of the cross, by offering himself for us to God, as a victim, under the appearances of Bread and Wine.

Q. Why do you say that Jesus Christ perpetuates the Sacrifice of the Cross?

A. Because the Sacrifice of the Mass is in reality the same Sacrifice as that of the Cross; the only difference is in the manner in which it is offered.

* Q. How is the Sacrifice of the Altar the same as that of the Cross?

A. It is the same sacrifice, because on the Altar, as on Calvary, the victim is one and the same, namely, Jesus Christ; he, also, who offers the sacrifice is one and the same, viz., Jesus Christ, who is represented by the priest his minister.

* Q. Is the Sacrifice of the Altar a lively representation of the Sacrifice on Calvary?

A. Yes, the Sacrifice of the Altar is a lively representation of the Sacrifice on Calvary.

Q. How is it a lively representation?

A. In consecrating separately under the species of Bread, and under the species of Wine, the priest represents that violent death, wherein the blood of Jesus Christ was separated from his body.

* Q. Are the body and blood of Christ, really separated?

A. No, they are not really separated; the death of Jesus Christ, and the effusion of his blood, are

sufficiently represented by the separation of the species of bread and wine.

* Q. You have explained in what the Sacrifice of the Altar, and that of Calvary are similar; explain now in what they differ.

A. They differ in this: On the Cross Jesus Christ offered himself for us, by shedding his blood, and dying for us; but on our altars he offers the blood which he has already shed, and the death which he has already suffered.

* Q. In what else do the two sacrifices differ?

A. The two sacrifices again differ in this: Jesus Christ offered himself on Calvary, whilst on the altar he offers himself by the ministry of the priest.

* Q. Do they not also differ in another respect?

A. They differ also in this; the blood of Jesus Christ was shed on Calvary in a visible manner, but on the altar this blood is invisible, and cannot be perceived by any of our senses.

* Q. Was the Sacrifice of the Mass predicted long before the time of our Saviour?

A. Yes, this divine Sacrifice was predicted; for when the Jews offered animals in sacrifice, the prophets announced to them that these victims were nothing more than figures of a victim more pure and more worthy of God.

* Q. Did they announce any thing else?

A. Yes, they announced that this great and pure oblation, which was to replace their sacrifices, would be offered in all places, and in all nations.

* Q. Have these prophecies been accomplished?

A. Yes, these prophecies have been accomplished for more than eighteen hundred years; amongst all people and nations the Holy Sacrifice of the Mass has been offered.

* Q. How can you prove that the Sacrifice of the Mass has been offered up for more than eighteen hundred years?

A. I can prove this from the prayers which, in the first ages of Christianity, were used by the priests and bishops in saying Mass, and by the testimony of the Holy Fathers.

Q. For what end has Jesus Christ instituted the Sacrifice of the Mass?

A. Jesus Christ has instituted the Sacrifice of the Mass, in order to apply to our souls the merits of the Sacrifice of the Cross.

Q. Are the merits of the Sacrifice on the Cross applied to us by the Sacrifice of the Mass?

A. Yes, the merits of the Sacrifice on the Cross are applied to us by the Sacrifice of the Mass: Jesus Christ intercedes for us, and obtains for us those benefits which we derive through the merits of his death.

LESSON LXXIII.

ON THE HOLY SACRIFICE.—*(Continuation.)*

Q. How ought we to act when we assist at the Holy Sacrifice?

A. When we assist at the Holy Sacrifice, we must, 1st, think of Jesus Christ dying on Calvary, and be absorbed in grief and love at the remembrance of his death; 2nd, we must unite with the Church in offering Jesus Christ to God the Father, by the hands of the priest; 3rd, we must also unite with the Church in the offering which she makes of Jesus Christ; we must with her offer this august victim, in order to give adoration to God, in order to implore mercy and pardon for the sins of all mankind, and for our own sins in particular; also to beg his blessings, and to thank him for his benefits.

Q. Why do we offer to God the prayers of the saints, by asking of him to listen favourably to the prayers which they offer to him for us?

A. We offer to God the prayers of the Saints in order to unite, during this Sacrifice, the prayers of the Church in Heaven, with those of the Church on earth.

Q. Why is a commemoration of the Saints made in the Mass?

A. We make a commemoration of the Saints in the Mass, in order to show that they have been sanctified by the victim which is there offered.

Q. Why offer the prayers and intercession of all the Faithful?

A. We offer the prayers and intercession of all the Faithful, because these prayers are more agreeable to God when offered to him together with the body and blood of his Son.

Q. Why does the Church offer herself?

A. The Church offers herself to God the Father at the same time that she offers to him his Son, in order to present to him, at the same time, the head and the members; the Redeemer and the redeemed; the Saviour who is priest and victim, and those also for whom this victim of infinite value is immolated.

Q. Why do we pray during Mass for the souls in Purgatory?

A. We pray for the souls in Purgatory in order to unite all the faithful in the Sacrifice of the Mass: the Church in Heaven, the Church on earth, and the Church suffering, which form but one Church, of which Jesus Christ is the head.

Q. Do the souls in Purgatory receive any benefit from this Sacrifice?

A. Yes the souls in Purgatory receive very great benefit from this Sacrifice.

Q. Why so?

A. Because Jesus Christ, who is then offered, is the propitiation common to all mankind, that is to say, he is the victim destined to propitiate the God of justice in favour of all mankind.

Q. Why does the Church offer the Sacrifice of the Mass to God, and not to the Saints?

A. The Church offers the Mass to God and not to the Saints, because no creature is worthy of so great an offering.

Q. The Holy Sacrifice is not, then, offered to the Blessed Virgin or to the Saints?

A. No, we do not offer up sacrifice to them, we only thank God for the graces which he has bestowed upon them, and we beg of him to listen favourably to the prayers which they offer to him for us.

LESSON LXXIV.

ON COMMUNION.

Q. Why does Jesus Christ communicate himself to us under the appearances of Bread and Wine?

A. Jesus Christ communicates himself to us under the appearances of Bread and Wine, in order to teach us that he is our spiritual food.

Q. When do we receive this spiritual food?

A. We receive this spiritual food in the Holy Communion.

Q. Do we, then, receive Jesus Christ in Communion?

A. Yes, in Communion we receive the true body of Jesus Christ, the same which was fastened to the Cross, and which is now in Heaven; we also therein receive his blood, his soul, and his divinity.

Q. Is this body of Jesus Christ in its natural state?

A. No, that was the error of the carnal Jews of Capharnaum, when Jesus Christ promised to give them his body for food.

Q. In what state, then, do we receive the body of Jesus Christ?

A. We receive the body of Jesus Christ in its glorious state.

Q. Can you understand what is meant by the glorious state of a body?

A. No, this I do not understand, but I know that this glorious state of the body is incomparably more distinct from the gross composition of the natural body, than is the composition of a ray of light from the dust on which we tread.

Q. Why has Jesus Christ wished to give himself to us by Communion?

A. Jesus Christ has wished to give himself to us, in order that we may be united to him spiritually and corporally.

Q. How is Jesus Christ united to us spiritually?

A. Jesus Christ is united to us spiritually, by increasing faith and charity in our souls, and by strengthening us against our wicked inclinations.

Q. How is Jesus Christ united to us corporally?

A. Jesus Christ is united to us corporally by the real presence of his sacred flesh, and of his precious blood.

Q. What does this union teach us?

A. This union teaches us that we ought to preserve purity in our bodies.

Q. What else does it teach us?

A. This union, moreover, teaches us, that the *glorified body* of Jesus Christ is a pledge of *our glorious resurrection.*

Q. Has not Jesus promised us this?

A. Yes, Jesus Christ has promised us this, since he has said: "He who eats my flesh, and drinks my blood, shall have live everlasting, and I will raise him up again at the last day."

Q. Briefly enumerate the effects of a worthy Communion.

A. A worthy Communion unites us to Jesus Christ; it sustains and increases the life of grace

in our souls; it weakens our passions, and is to us a pledge of a glorious resurrection.

Q. What has induced Jesus Christ thus to give himself to us?

A. Jesus Christ has been induced thus to give himself unto us by his infinite love for us.

Q. In what manner are we to return this love?

A. We are to return this love by rendering ourselves worthy to communicate, not only when the Church imposes the obligation upon us, but as frequently as we can.

Q. Does the Church recommend frequent Communion?

A. It is the wish of the Church that we should communicate daily, when we assist at Mass, as was customary in the primitive Church.

Q. Why, then, do we not comply with her wish?

A. Because we are not sufficiently well disposed.

Q. How can we know when we are well disposed to communicate?

A. We know that we are well disposed if we use every effort to correct our faults.

Q. What must we do when we hear Mass without communicating sacramentally?

A. We must make a spiritual Communion, that is to say, we must excite in our minds pious sentiments on the death of our Lord, in the same manner as we should do were we going to communicate sacramentally.

Q. When does the Church command us to communicate sacramentally?

A. The Church commands us to communicate sacramentally, 1st, once, at least, in the year, during Paschal time; 2nd, when we are in danger of death.

Q. At what other periods is it desirable that the faithful should communicate?

A. It is desirable that all the faithful should

communicate once, at least, in each month, and on the principal festivals.

Q. Is there any certain rule in reference to this?

A. No, there is no certain rule in reference to this; it depends on the dispositions which we bring to Communion, and the fruit which is produced by it. The only rule which can be given is, that each one should endeavour to become perfect, and consequently strive to live in such a manner as to merit frequent Communion.

LESSON LXXV.

ON COMMUNION.—*(Continuation.)*

Q. Is a child capable of acquiring the dispositions requisite for worthy Communion?

A. Yes, God by his grace can give, even to a child, the virtuous dispositions necessary for a good Communion.

Q. Is a child, who neglects to assist at Catechism, or does not understand what is there taught, in a fit state to make his first Communion?

A. No, because one of the most essential conditions for worthily receiving Jesus Christ is to know him, and a child cannot know Jesus Christ if he does not assist at Catechism, or takes no pains to understand it.

Q. Is a child who neglects his morning and evening prayers, who absents himself from Mass on Sundays, or who hears it with improper dispositions, in a fit state for making his first Communion?

A. No, a child who is deficient in these respects, is not worthy to make his first Communion, because, in order to receive his God worthily, he must love and adore him; and the child

who is guilty of such misconduct, has neither love nor respect for God.

Q. Is a child, who disobeys his parents or his masters, worthy to make his first Communion?

A. No, for in disobeying his parents or his masters, he disobeys God, whose place they hold in his regard.

Q. What, then, ought to be the dispositions of a child in order that he may worthily make his first Communion?

A. In order that a child may worthily make his first Communion, he must zealously study his Catechism, pray with piety, and obey his parents and his masters.

Q. What are the other necessary dispositions both for children and for adults?

A. The other dispositions are two-fold, those of the body and those of the soul.

Q. What are the dispositions of the body?

A. The dispositions of the body are, 1st, to be clothed decently, and without vanity or affectation; 2nd, to be strictly fasting from midnight; 3rd, to approach the altar in a modest and recollected manner; 4th, at the moment of Communion to hold the head erect, and the tongue well advanced on the under lip; 5th, to close the lips after having received the Host, and to keep them closed until it has been swallowed, which must be done with the greatest devotion and respect.

Q. What is to be done if the Sacred Host should adhere to the roof of the mouth?

A. If the Sacred Host should adhere to the roof of the mouth, it will be proper, calmly and gently, to remove it with the tongue, and on no account by any other means.

Q. In what do the dispositions of the soul consist?

A. The dispositions of the soul consist in being reconciled to God, if we have offended him, and

to our neighbour, if enmity existed between him and us.

Q. Why is this reconciliation with God and our neighbour necessary?

A. Because without it we should not be in a state of grace.

Q. Why must we be in a state of grace?

A. Because grace is the life of the soul, and the soul which is not spiritually alive cannot receive spiritual nourishment.

Q. Communion is then nourishment to the soul?

A. Yes, Communion is nourishment to the soul, and consequently a soul that is dead in sin cannot receive it.

Q. Give another explanatory reason why he who communicates must be in a state of grace.

A. He who communicates must be in the state of grace, because the Sacrament of the Eucharist only augments that sanctifying grace which, in a certain degree, we must already possess.

Q. What is the consequence if we communicate without being in a state of grace?

A. If we communicate knowing that we are in the state of mortal sin, we commit the horrible sacrilege of which Judas was guilty.

Q. Is it sufficient to be exempt from mortal sin when we are going to communicate?

A. No, it is not sufficient to be exempt from mortal sin, we must have no affection for venial sin; our thoughts should also be entirely occupied with thinking on the happiness of receiving Jesus Christ, and in order to effect this, we should spend the eve before communion in profound recollection.

Q. Ought we to do anything else?

A. We ought also to keep our bodies pure and holy, and to deny ourselves even lawful pleasures, if they expose us to dissipation.

Q. What ought to be the dispositions of our souls, on the day of Communion?

A. On the day of our Communion, we must, 1st, hear Mass with particular devotion, meditating on the death and passion of Jesus Christ, in order to excite in our minds a tender love for him: 2nd, before the communion of the Priest, we must make, with great piety, acts of faith, adoration, humility, contrition, hope, love, and desire.

LESSON LXXVI.

ACTS WHICH MUST PRECEDE AND FOLLOW COMMUNION.

Q. What must we do immediately after the communion of the Priest?

A. 1st, after the Communion of the Priest we must immediately approach the Sanctuary, in order to communicate; and 2nd, after we have communicated, we must make interior acts of thanksgiving, of oblation, of love, and of petition for those things of which we stand in need.

Q. Make an act of Faith before Communion.

A. My Lord Jesus Christ! I firmly believe that I am going to receive by this Communion thy body, thy blood, thy soul, and thy divinity; I believe it because thou hast said it, and I am ready to lay down my life in defence of this truth.

Q. Make an act of Adoration.

A. My Saviour and my God! I adore thee in the holy Eucharist, where thou liest concealed for the love of me. I acknowledge my entire dependance upon thee, and I offer homage to thee as my Creator, from whom I hold all that I am and all that I possess.

Q. Make an act of Humility.

A. My Lord Jesus Christ! how can I approach to thee after having so frequently offended thee? No, I do not deserve that thou shouldst enter into my breast; the number and enormity of my sins render me unworthy of the favour; but say only the word and my soul will be healed.

Q. Make an act of Contrition.

A. O my God! I am extremely sorry for having offended thee, because thou art infinitely good and amiable, and sin displeases thee; I firmly purpose, by the assistance of thy grace, never more to offend thee for the time to come, and also to do penance for my past sins.

Q. Make an act of Hope.

A. Amiable Saviour! I hope from thy infinite goodness, that when I shall have the happiness of receiving thee, thou wilt sanctify my soul, thou wilt purify my body, and replenish me with thy divine grace and love.

Q. Make an act of the Love of God.

A. O my divine Jesus! who hast loved me even so far as to suffer death for my redemption, and wouldst now nourish me with thy adorable flesh, I love thee with my whole heart and above all things; I wish to live and to die in thy holy love.

Q. Make an act of Desire.

A. Come, O my divine Jesus! come and take possession of my heart; I ardently desire to be united to thee.

Q. Must we make these acts immediately before Communion?

A. No, it is better to make them some time before, in order that immediately before Communion we may pray rather with our hearts than with our lips.

Q. Can we communicate at Mass only?

A. We may communicate out of Mass, but it is better to communicate at Mass, for by so doing,

we take part with the Priest in the holy Sacrifice.

Q. Repeat the acts which follow Communion, and begin by making an act of Thanksgiving.

A. My Lord Jesus Christ! I thank thee with all the earnestness of which my heart is capable, for the graces which thou hast bestowed upon me; and especially for the infinite goodness which has induced thee to give thyself to me in the Communion which I have made. What return can I render unto thee, O my amiable Redeemer, for the blessings I have received from thee?

Q. Make an act of Oblation.

A. O my divine Saviour! I offer to thee all my thoughts, all my words, all my actions, all my desires, all my affections, and in one word all that I am and all that I possess; and in order to render this offering more acceptable, I offer up to thee, at the same time, thine own infinite merits.

Q. Make an act of Love after Communion.

A. O my amiable Saviour! I love thee with all the fervour of which my heart is capable; embrace, inflame, consume my heart with thy divine love.

Q. Make an act of Impetration.

A. My God! I earnestly entreat thee to bestow upon me all those graces of which I have need, in order to live according to thy holy law, grant especially that I may always remain united to thee by the sacred ties of love.

Q. Must we make these acts immediately after Communion?

A. No, it is better immediately after Communion, to pray for some moments with our hearts rather than with our lips; and then to recite these acts.

Q. What must we do during the remainder of the day of our Communion?

A. We must spend the remainder of the day,

as far as possible, in acts of thanksgiving, recollection, and other pious practices.

Q. In what ought these pious practices to consist?

A. These pious practices should consist in pious reading, works of charity, and if it be Sunday we must attend public prayers with more than usual assiduity.

LESSON LXXVII.

ON THE SACRAMENT OF PENANCE.

Q. By what Sacrament must we prepare for Communion?

A. We must prepare for Communion by the Sacrament of Penance.

Q. Why by the sacrament of Penance?

A. Because we must be in a state of grace in order to communicate worthily, and penance, in remitting our sins, restores us to that grace which sin had caused us to lose.

Q. Does the Sacrament of penance remit sins?

A. Yes, penance remits sins committed after Baptism.

Q. Ought we not to have recourse to the Sacrament of penance, on other occasions besides those in which we are preparing to communicate?

A. We must have recourse to this Sacrament even when we cannot communicate, whenever we are conscious that we have been guilty of mortal sin, or if we be in danger of death.

Q. To whom has Jesus Christ given power to remit sins?

A. Jesus Christ has given power to remit sins to the Bishops of the Catholic Church, and to all Priests approved by them.

Q. When did Jesus Christ give this power?

A. Jesus Christ gave this power when he said to his Apostles, and in their persons to their successors, "Receive ye the Holy Ghost, whose sins ye shall forgive they are forgiven, whose sins ye shall retain they are retained."

Q. What is it to forgive sins?

A. It is to remit, it is to pardon them.

Q. What is it to retain sins?

A. To retain sins is to defer the pardon of them.

Q. What is necessary in order to obtain pardon for sin?

A. To obtain pardon for sin, three things are required: Contrition, Confession, and Satisfaction.

LESSON LXXVIII.

ON CONTRITION.

Q. What is Contrition?

A. Contrition is, 1st, grief for, and detestation of our faults; 2nd, a firm resolution not to commit them again for the future.

Q. What is the meaning of the word Contrition?

A. Contrition means breaking: when a contrite heart is mentioned in Scripture, it is represented to be a heart broken as it were by sorrow, for having offended God.

Q. What are the necessary qualities of Contrition?

A. Contrition must have four qualities; it must be interior, supernatural, universal, and sovereign.

Q. What is the meaning of interior Contrition?

A. The term *interior contrition* means, that grief which is expressed not in words only, but which is felt also in the heart.

Q. What do you mean by supernatural Contrition?

A. By supernatural contrition I mean that it is not sufficient to be sorry for sin on account of the disgrace, or sufferings which are the consequences of it: for example, the loss of our health, of our honour, or of any temporal advantage; but it is also necessary that our grief should be founded on motives of faith.

Q. What are motives of faith?

A. The principal motives furnished by faith are, the loss of heaven, the fear of incurring the punishments of hell which we have deserved by our sins; the goodness of God which we have abused; the passion of Jesus Christ which we have rendered useless, and the infinite perfections of God whom we have offended.

Q. What is the meaning of universal Contrition?

A. Universal Contrition means grief for all our sins, at least for all those which are mortal.

Q. What is the meaning of sovereign Contrition?

A. Sovereign Contrition means a sorrow for sin, which would cause us to prefer every species of misfortune rather than again repeat it.

Q. Is it necessary that this grief should cause us to weep, or that it should be as sensible as the grief caused by the loss of our parents or our property?

A. No, it is not necessary that this grief should cause us to weep, or that it should be as sensible as the grief which is caused by the loss of our parents or our property; it is sufficient without this, provided we detest sin as the greatest of all misfortunes.

Q. By what reflections ought we to excite ourselves to detest sin as the greatest of all misfortunes?

A. We ought to detest sin as the greatest of all

misfortunes, by considering, 1st, the deformity of sin, and the punishment of hell which it deserves; 2nd, by considering how much sin insults God; who is infinitely good and perfect, and who loves us better than the most affectionate fathers love their children: by considering, 3rd, how much sin insults the Son of God, since sin caused his death, and that in sinning again we render useless the price of his most precious blood.

Q. Amongst the motives you have named, which are the most perfect?

A. The most perfect motives for contrition, are those which arise from reflections on the insult offered to a father whom we ought to love above all things, because he has in an infinite degree loved us, and is himself infinitely amiable.

Q. What is the term used for contrition, which is excited by this love for God?

A. That contrition which causes us to detest sin purely for the love of God, is called perfect Contrition.

Q. What is the effect of this Contrition?

A. The effect of perfect Contrition, is to reconcile us to God, even before Confession or Absolution, provided we are disposed to confess when we have it in our power.

* Q. Since *perfect Contrition* obtains for us the pardon of our sins, why are we obliged to confess?

A. We are obliged to confess because God has made confession one of the conditions for obtaining pardon for sin, and it also serves firmly to establish in virtue, those who having perfect contrition, have already obtained the remission of their sins.

LESSON LXXIX.

ON ATTRITION, OR IMPERFECT CONTRITION.

Q. What is that contrition termed which is excited by the enormity of sin, and the fear of hell?

A. It is called Attrition, or imperfect Contrition.

Q. Must we give encouragement to this fear?

A. Yes, we must encourage this fear, for in accordance with the precept of the Gospel, we must fear him who, after having destroyed the body, can also deliver up the soul to eternal punishment.

Q. Is this fear good?

A. Yes, it is good, because, in causing us to avoid sin, it disposes us to love God.

Q. Is *imperfect contrition* sufficient to obtain the pardon of our sins without the Sacrament of Penance; that is, without having recourse to confession and absolution?

A. No, imperfect contrition is not sufficient without the Sacrament of Penance; it only disposes us for obtaining the remission of our sins, provided it be accompanied with proper conditions.

Q. What are those conditions?

A. Those conditions are; 1st. A firm resolution never again to commit sin; 2nd. The hope of pardon; 3rd. A commencement at least of the love of God, as the source of justification.

Q. What do you mean by loving God as the source of justification?

A. To love God as the source of justification, is to love him as the Being who justifies the sinner, out of pure kindness.

* Q. Why is this commencement of the love of God necessary, in order to be justified in the sacrament of penance?

A. It is necessary to commence thus, to love God as the source of justification, because we return to God by penance, only inasmuch as we conceive a sincere desire of attaching ourselves to him, and of obeying his commandments, which is the commencement of love.

Q. What are the signs by which this commencement of the love of God, and imperfect contrition may be distinguished?

A. The signs by which this commencement of the love of God, and this contrition may be distinguished are, the prayers which we address to God to ask him for them.

Q. Is there not a still more certain mark of this love and of this contrition?

A. A more certain mark is to be found in the efforts which we make to avoid the occasions of sin, and to change our lives by correcting our bad habits.

LESSON LXXX.

ON CONFESSION.

Q. You have said that God requires of us to confess our sins; how do you know this?

A. We know it because we know that he has given to priests the power of forgiving and retaining sins.

Q. Priests, then, could not remit or retain sins without Confession?

A. No, they could not, for without Confession they could not be made acquainted with the sins which they must pardon, nor with those of which they must defer the pardon.

Q. What, then, is Confession?

A. Confession is the accusation which we make of all our sins to a priest, in order that we may obtain absolution for them.

A. No, for in order to become reconciled to God, we must declare *all* the sins by which we have become his enemies, in order that all may be pardoned.

Q. If a sin should be so shameful that we dare not confess it, is it not excusable to hide it?

A. No, it is never excusable to conceal a sin, however shameful it may be; if we were not ashamed to commit it, we ought not to be ashamed to confess it.

Q. What must we do if we have concealed a sin, or if we have omitted it for want of properly examining our conscience?

A. If we have concealed a mortal sin, or if we have omitted it for want of properly examining our conscience, we must repeat our Confession, and accuse ourselves of so criminal an omission.

Q. But if we have carefully examined our conscience, and after that, if we forget to mention some sin, what must we do?

A. When we have forgotten a mortal sin, after a careful examination of conscience, we must accuse ourselves of that sin in the next Confession.

Q. Why, in accusing ourselves of any sin, for instance, theft or falsehood, must we declare the number of times that we were guilty of it?

A. Because each time that we have stolen or lied, we have committed another sin.

Q. Why must you declare the circumstances which change the nature of sin?

A. We must declare such circumstances, because there are then several sins in one; for example, if we have committed theft in a Church, there is, 1st, sin against justice; and, 2nd, sacrilege, namely, the profanation of a place consecrated to God.

Q. Why must you declare the circumstances which increase the malice of sin, that is to say, which aggravate its guilt?

A. We must declare those circumstances because God is more grievously offended, and we must acknowledge our sin such as it is in all its enormity; for example, God is more offended by blasphemy uttered before ten than before two persons.

Q. Is it necessary to confess venial sins?

A. The confession of venial sins is not necessary, but it is very useful, and the absolution which we receive increases grace in our souls.

Q. Is it sufficient to accuse yourself of the sins which you have committed since your last Confession?

A. Yes, generally speaking, it is sufficient to accuse ourselves of the sins which we have committed since our last Confession.

Q. Why do you say *generally?*

A. Because, in changing our confessor, we must mention all the sins which we have committed since the last time that we received absolution.

Q. Have you any other reason for introducing the term *generally?*

A. Yes, for if, on examination, we should discover ourselves to be guilty of venial faults only, it is useful, and sometimes necessary, to confess some sin of our past lives, for which we have true contrition.

LESSON LXXXII.

ON GENERAL CONFESSION.

Q. Is it not sometimes useful to confess the sins which we have committed during the whole, or for a considerable period of our lives?

A. Yes, this Confession is occasionally useful, and sometimes even necessary; it is called a general Confession.

Q. When is a general Confession *necessary*?

A. A general Confession is necessary if our former confessions have been imperfect, owing to a careless examination of our conscience, want of sincerity, or contrition.

Q. When is a general Confession useful?

A. A general Confession is useful when it is recommended to us by a discreet confessor; in order, 1st, to make us more humble; 2nd, to excite in us a greater horror of sin; 3rd, to give us strength to avoid it; and, 4th, to procure for us peace of conscience.

Q. How must we make a general Confession when it is necessary?

A. When a general Confession is necessary, we must, 1st, accuse ourselves of the sins which we have committed since our last Confession; 2nd, of the bad confession or confessions which we have heretofore made; 3rd, we must review the whole series of our past confessions, by accusing ourselves of all the sins committed since the last absolution which we received in good dispositions.

LESSON LXXXIII.

ON THE METHOD OF CONFESSION.—ON ABSOLUTION AND PERSEVERANCE.

Q. What is the proper method of Confession?

A. We must kneel down by the side of the priest, we must make the sign of the cross, and ask his blessing, saying: "Bless me, my father, for I have sinned;" then repeat the Confiteor as far as these words: "Through my very great fault;" then say how long it is since our last Confession, whether we received Absolution, and performed the penance enjoined; and lastly, we must acknowledge our sins.

Q. What is to be done after having acknowledged our sins?

A. After having acknowledged our sins, we must add: "For these, and all my other sins, which I cannot remember, I am heartily sorry, I ask pardon of God, Penance and Absolution of you, my Father, if you think me worthy." Then finish the Confiteor, and listen with recollection and respect to the exhortation of the Confessor, paying attention to the penance enjoined.

Q. What must you do whilst the priest is giving Absolution?

A. Whilst the priest is giving Absolution, we must keep ourselves in a state of recollection, and make an act of sincere contrition.

Q. What must we do after Absolution?

A. After we have received Absolution, we must return thanks to God, and promise carefully to avoid sin for the future.

Q. What is Absolution?

A. Absolution is a sentence by which the priest remits, in the name of Jesus Christ, those sins which have been confessed with proper dispositions.

Q. Who are the persons that are not properly disposed to receive Absolution?

A. The persons who are not properly disposed to receive Absolution, are, 1st, those who do not intend to correct their faults, who are not resolved to fly the occasions of sin, nor to make satisfaction to God and their neighbour; 2nd, those who are not sufficiently instructed.

Q. What must we do to correct our faults?

A. To correct our faults, we must distrust, and keep a continual watch over ourselves.

Q. What else must we do?

A. We must avoid the occasions of sin, bad books, and evil company; we must pray fervently, and shun idleness.

Q. Is it very dangerous to fall again into the same sins after Confession?

A. Yes, it is very dangerous to fall again into the same sins, especially when those who fall into them do not resist temptations, never meditate, nor make any effort to correct their faults.

Q. And in such circumstances what have they to fear?

A. They have then great reason to fear that their bad habits have produced hardness of heart, and that, for want of sincere sorrow for their sins, they have not received a valid Absolution.

LESSON LXXXIV.

ON SATISFACTION.

Q. Are those who have made a good Confession, and have received, by a valid Absolution, the remission of their sins, obliged, moreover, to make satisfaction to God?

A. Yes, they are obliged to make satisfaction to God, even if they have made a good Confession, and obtained, by a valid Absolution, the remission of their sins.

Q. Why have they to make Satisfaction?

A. Because Absolution, although it remits the eternal punishments of hell, does not exempt us from the obligation of making satisfaction to God and our neighbour.

Q. What is Satisfaction?

A. Satisfaction is a reparation of the injury done to God, and the wrong done to our neighbour.

Q. What is making satisfaction to our neighbour?

A. To make satisfaction to our neighbour, is to

restore to him that of which we have deprived him: his goods, if we are unlawfully possessed of them, his honour and reputation, if we have injured it by calumny, or in any other way.

Q. How are we to satisfy our neighbour if we have offended him?

A. If we have offended our neighbour, we must make him reparation, and be reconciled to him.

Q. If we do not restore the property of which we have deprived our neighbour, or if we refuse to repair the injury done to his character, what would be the consequence?

A. If we did not restore the property of which we had deprived our neighbour, or if we did not repair the injury done to his character, when it was in our power to do so, the confession of our sins would be useless.

Q. How can we satisfy God?

A. We can satisfy God, 1st, by the good works which the priest imposes upon us, and which we are bound to perform; 2nd, by the good works which we impose upon ourselves; 3rd, by the afflictions which God sends us, such as sickness, loss of fortune, the injuries which we receive, and the sufferings of this life.

Q. What are those good works which we can impose upon ourselves, and which the priest can impose upon us for penance?

A. Those good works are principally prayer, alms, fasting, and all those privations which are calculated to subdue our innate natural depravity, which leads us into sin.

Q. What are the works and the privations which we ought to wish the priest to impose upon us as a penance for our sins?

A. We ought to wish that such penance and such privations should be imposed upon us, as are most likely to correct our bad habits.

Q. By what means can we render satisfactor-

those afflictions which Almighty God thinks proper to send us?

A. By bearing with them patiently, in order to do the will of God, and in order to expiate our sins.

Q. How can our prayers and good works, which are so imperfect, repair an injury done to God, who is infinitely perfect?

A. Our prayers and good works could not satisfy God, if they did not derive their merit from the satisfaction made by Jesus Christ, which is of infinite value.

Q. Since the sufferings of Jesus Christ are of infinite value, why does God require satisfaction of us also?

A. God requires satisfaction from us, in order to make us more apprehensive of sin, and more vigilant in avoiding it.

Q. What will be the fate of those who, being reconciled to God, have not made sufficient satisfaction in this life?

A. Those who have not sufficiently satisfied God for their sins in this life, will be obliged to do so in the next, by suffering the pains of Purgatory.

Q. Are the pains of Purgatory very great?

A. Yes, the pains of Purgatory are much greater than those of this life.

LESSON LXXXV.

ON INDULGENCES.

Q. Does the Church offer us any means by which we can render our satisfactory works sufficient?

A. Yes, the Church, like a good mother, comes to our aid, and assists us to make satisfaction.

Q. In what manner does the Church come to our aid?

A. She comes to our aid by means of Indulgences.

Q. What are Indulgences?

A. Indulgences are mitigations granted by the Church, of the rigour of temporal punishment due to sin.

Q. How does the Church mitigate the rigour of these punishments?

A. The Church mitigates the rigour of these punishments by applying to our souls, exclusive of the Sacrament of penance, the superabundant satisfactions of Jesus Christ, of the Blessed Virgin, and of all the saints.

Q. Why do you add to the satisfaction of Jesus Christ, those of the Blessed Virgin and the saints?

A. We add these because God, in his infinite bounty, has desired that we should profit, not only by the satisfaction of Jesus Christ, but also by those of his most pious servants.

Q. Whence comes it that the satisfactions of the saints are profitable to us?

A. Inasmuch as they are united to those of Jesus Christ, from which they derive all their merit.

Q. In mitigating the rigour of temporal punishments by Indulgences, does the Church wish to dispense with all satisfactory works?

A. No, the Church only grants Indulgences to those who, on their own part, are anxious to satisfy the Divine justice for their sins.

Q. What is then the object of the Church in granting Indulgences?

A. The Church, in granting Indulgences, wishes to assist our good will, by supplying for our weakness, and also to excite our love, since she knows that, according to the words of our Lord, "Much shall be forgiven to him that loveth much."

Q. Do all Indulgences equally supply for the insufficiency of our satisfaction?

A. No, there are some Indulgences which, joined to our satisfaction, only remit a part of the temporal punishment: there are others which remit the whole of this punishment.

Q. What do you call those Indulgences which remit the whole of the temporal punishment due to sin?

A. I call them plenary Indulgences, the others I call partial Indulgences.

Q. Can we gain Indulgences to benefit the souls in Purgatory?

A. Yes, we can gain them for the souls in Purgatory, when the Church, in granting them, permits them to be applied to this end.

Q. What are we to do in order to gain an Indulgence?

A. In order to gain an Indulgence, we must, 1st, be in a state of grace; 2nd, perform with piety all the works prescribed for this purpose; 3rd, we must pray in union with the intentions of the Church.

Q. In what disposition ought we to be after having fulfilled all that the Church requires?

A. The disposition in which we ought to be, after having fulfilled all that the Church requires, is to rely on the mercy of God, who alone knows the secrets of hearts.

Q. Who have the power of granting Indulgences?

A. Those who have the power of granting Indulgences are, the Pope, throughout the whole of the Church, and Bishops, with a less extensive power, in their dioceses.

Q. From whom have the Pope and Bishops received the power of granting Indulgences?

A. They have received this power from Jesus Christ, who said to them, in the person of the

apostles, "Whose sins soever you shall loose on earth, shall be loosed in Heaven."

LESSON LXXXVI.

ON EXTREME UNCTION.

Q. What is Extreme Unction?

A. Extreme Unction is a sacrament established for the spiritual and corporal assistance of the faithful, when they are dangerously ill.

Q. What is the spiritual assistance given by Extreme Unction?

A. This assistance consists, 1st, in purifying us from sin; 2nd, in increasing our patience, so as to enable us to support the pains of sickness, and to overcome the horror of death.

Q. In what does the corporal assistance consist?

A. The corporal assistance consists in alleviating the sufferings of sickness, and sometimes even in restoring health, if God judge that to be useful for our salvation.

Q. How does the priest administer Extreme Unction?

A. The priest, in administering Extreme Unction, anoints the sick with oil on different parts of the body, on the eyes, ears, nose, mouth, breast, hands, and feet.

Q. Why are these parts of the body anointed?

A. The priest anoints these parts of the body, to obtain pardon of God for the sins we may have committed by sight, by hearing, and by all the other senses.

Q. When is it proper to receive Extreme Unction?

A. It is proper to receive it when we are dangerously ill, but we must not delay until the last extremity.

Q. How must we receive Extreme Unction?

A. 1st, we must prepare for it by contrition, and, if possible, by the Sacrament of Penance; 2nd, we must receive it with great confidence in the mercy of God; and, 3rd, with a perfect resignation to his will.

Q. What must the sick person do after having received Extreme Unction?

A. The sick person, after having received Extreme Unction, must return thanks to God for the favours bestowed upon him, and use his endeavours to become still more worthy of the divine mercy.

Q. Can we receive this Sacrament more than once?

A. Yes, we can receive this Sacrament whenever we are in danger of death, provided it be not in the same illness.

Q. Is it the duty of parents and others who attend the sick, to give them timely notice of their danger?

A. Yes, it is their duty so to do, and must be discharged with great affection, and every precaution which Christian charity may suggest.

Q. Is it a grievous fault to withhold such notice of danger, from those who are ignorant of it?

A. Yes, it is a very grievous fault, since, by withholding it, the sick person may be eternally lost.

LESSON LXXXVII.

ON THE SACRAMENT OF ORDER.

Q. What is the Sacrament of Holy Order?

A. Holy Order is a Sacrament instituted by our Lord Jesus Christ, which gives power to ecclesiastics to perform their functions, and grace to perform them in a holy manner,

Q. Why has Jesus Christ given the power attached to this Sacrament?

A. Jesus Christ has given this power for the salvation of the faithful.

Q. Why has Jesus Christ given the grace attached to this Sacrament?

A. Jesus Christ has given this grace for the sanctification of his ministers, and for the salvation of the faithful.

Q. How do the ministers of Jesus Christ, that is to say, Bishops and Priests, labour for the salvation of the faithful?

A. Bishops and Priests labour for the salvation of the faithful; 1st, by teaching them the truths to which God requires their assent, and the duties which he enjoins; 2nd, by exhorting them to practise those duties; 3rd, by praying for them; and 4th, by administering the Sacraments which are the sources of grace.

Q. Who are the ministers of this Sacrament?

A. None but Bishops can confer the Sacrament of Holy Order.

Q. What are the marks of a calling to the ecclesiastical state?

A. The marks by which a person may discover that he is called to the ecclesiastical state, are, 1st, the possession of all those qualities, both of mind and of body, which are required by the Church; 2nd, an ardent desire of their own salvation and the salvation of others; 3rd, a great desire to consecrate themselves to God; 4th, to be irreproachable in their morals.

Q. Is it necessary to be in a state of grace on receiving Holy Order?

A. Yes, it is necessary to be in a state of grace, and also to have acquired habits of virtue and piety.

Q. What is the duty of the faithful in relation to the Sacrament of Order?

A. The faithful must, 1st, pray to God to give

good Priests and Pastors to his Church; 2nd, they must also respect those Pastors whom God has given to them.

LESSON LXXXVIII.

ON THE SACRAMENT OF MATRIMONY.

Q. Who instituted Marriage?

A. God himself instituted Marriage at the commencement of the world, and Jesus Christ raised it to the dignity of a Sacrament.

Q. What is the sacrament of Martimony?

A. Matrimony is a Sacrament which sanctifies the lawful union of man and woman.

* Q. What does this Sacrament signify?

A. Matrimony, says St. Paul, signifies the union of Christ with his Church.

* Q. How does matrimony signify the union of Christ with his Church?

A. It signifies this union, inasmuch as the husband represents Jesus Christ, who is the spouse of his Church; and the woman represents the Church, which is the spouse of Jesus Christ.

* Q. Is the union of husband and wife indissoluble?

A. Yes, the union of husband and wife is indissoluble; Jesus Christ has declared it to be so.

* Q. What do you mean when you say that Matrimony is a Sacrament which sanctifies the union of man and woman?

A. I mean that the sacrament of Matrimony gives grace to the married couple to live together as Christians, and to bring up their children according to God.

* Q. What do you mean by living as Christians?

A. I mean that married persons must entertain a chaste and pure love for one another, be faith-

ful to, and bear with each other, offering mutual assistance to each other in their respective necessities, and in their obedience to the commandments of God and his Church.

* Q. What do you mean by bringing up their children according to God?

A. By bringing up their children according to God, I mean infusing into them the love of God, horror of sin, being solicitous to procure for them instruction, and watching over their morals and conduct.

* Q. What do you mean by a lawful union?

A. By a lawful union I mean, a marriage where there is no impediment.

* Q. What is an impediment?

A. An impediment is an obstacle which either the laws of God, the laws of the Church, or the laws of the state, place in the way of marriage.

* Q. Mention some of these obstacles.

A. There is an impediment, for instance, between very near relations, between the sponsors and their god-children.

* Q. Is there not an impediment in reference to those who are not married in the presence of their own Pastor and of two witnesses?

A. Yes, there is an impediment, since marriage, to be lawful, must be contracted in the presence of their Pastor, and of two witnesses.

* Q. What must be done in regard to impediments?

A. When the parties are aware that there is any impediment, they must either obtain a dispensation, or mutually break off the engagement.

* Q. What is the duty of others in such cases?

A. They are obliged in conscience to make known to their Pastor the impediments which would render the projected marriage illegal.

* Q. Is the non-existence of an impediment all that is required on the part of those who are married to obtain the grace of this sacrament?

A. No, the parties must also have the proper

dispositions, in order to receive the grace of the Sacrament.

* Q. What are the proper dispositions in order to receive the grace of the Sacrament of Matrimony?

A. In order to receive the grace of this Sacrament, they must be free from all mortal sin, they must consult God before they embrace this state of life, and enter it with a view to work out their salvation.

* Q. What motive ought principally to determine a person in accepting another in marriage?

A. Virtue, good character, and a conformity of pious habits.

* Q. What are we to think of persons who live together without being married by the Church?

A. We must think that they are living in continual disobedience to God and the Church, and consequently always in a state of mortal sin.

LESSON LXXXIX.

SHORT SUMMARY OF THE WHOLE CATECHISM, AND THE CONNECTION BETWEEN EVERY PART OF IT.

* Q. Why has God created us?

A. God has created us to know him, and to love him, and by these means to obtain eternal happiness.

Q. How does the Catechism teach us to know God?

A. The Catechism brings us to the knowledge of God, by teaching us that he is our Creator, our Saviour, and the sanctifier of our souls.

* Q. In what part of the Catechism do you learn this?

A. I learn this in the first part, that is to say, in the Creed.

* Q. When we know God, are we not disposed to receive the gift of Faith?

A. Yes, when we know God we are disposed to receive the gift of faith; because, in knowing him as the source of all truth, we are prepared to believe firmly all that he teaches us.

* Q. When we have Faith are not our souls also disposed to have Hope?

A. Yes, because when we have Faith, we believe in the promises which God has made to us, and we cannot believe in the promises of God without hoping in him.

* Q. When we have Faith, are we not disposed to have Charity also?

A. Yes, when we have Faith we are also disposed to have Charity.

Q. Why so?

A. Because we cannot believe that God is our Creator, our Saviour, that he is infinitely amiable and our Supreme Good, without being disposed to love him above all things.

* Q. Does not Hope lead us also to Charity?

A. Yes, Hope leads us also to Charity, because we cannot hope in the magnificent rewards which God has promised, without being disposed to love him above all things, and consequently to have Charity.

* Q. Does not faith dispose us to obey the commandments of God?

A. Yes, faith disposes us to obey the commandments of God. We cannot believe by faith that God has created us out of nothing, and that he is the supreme Master of all, without being disposed to obey him. We cannot believe that God is our Saviour, and that he has ransomed us from eternal misery, without being disposed to obey him. We cannot believe that God is our Sanctifier, and that he strengthens or restores

the life of the soul which we had lost by sin, without being disposed to obey him.

* Q. Can we have Hope without being disposed to obey God?

A. No, we cannot hope for infinite and eternal happiness, and at the same time be disposed to lose it, by disobeying God, who has promised it to us.

* Q. Can we have Charity without obeying God?

A. No, if we love God above all things we cannot disobey him: a child does not disobey a father whom he really loves.

* Q. How do we obey God?

A. We obey God by keeping his Commandments.

* Q. If we obey the Commandments of God, shall we not also practise the Christian virtues?

A. Yes, in obeying the Commandments of God, we shall also practise the Christian virtues, as we have seen in the second part of the Catechism. (Lesson 44.)

* Q. Can we observe these Commandments, and practise these virtues without supernatural assistance?

A. No, we can neither observe the commandments, nor practise the christian virtues, without supernatural assistance, which we call grace.

* Q. How can we obtain this grace?

A. We can obtain this grace by prayer, which is either interior or exterior: the first constitutes interior worship, and the second exterior worship.

Q. By what other means can we obtain grace?

A. We can also obtain grace by frequenting the Sacraments.

* Q. Explain to me how we can obtain grace by the Sacraments.

A. I will thus explain it to you: By Baptism we become Christians, that is, the friends and cherished children of God: by Confirmation we become perfect Christians: by Penance, we re-

cover that grace which we received in Baptism, and lost again by our sins: by the Eucharist. we receive the Author of all grace; Extreme Unction assists us to die happily: Holy Order bestows grace on the pastors of the Church, to enable them to exercise their ministry for the benefit of the faithful: and Matrimony is intended to form good Christians in each family.

* Q. Is there, then, a connection between all the parts of Christian doctrine, and all the duties of Christianity?

A. Yes, by Faith, we believe in God, and in all the truths which the Creed teaches us; this Faith disposes us to fulfil the Commandments, which is the same thing as the practice of Christian virtues; prayer and the Sacraments are the sources of the graces which we need, in order to practise those virtues, and observe those Commandments.

SUPPLEMENT TO THE CATECHISM.

LESSON XC.

ON FESTIVALS AND PUBLIC PRAYERS.

A. Are there any days especially consecrated to God?

Q. Yes, there are some days more especially consecrated to God than others: these are Sundays and the great festivals.

Q. In what manner are they consecrated to God?

A. They are consecrated to God, because on

these days the Church reminds us of all the duties which we have explained in the three parts of the Catechism.

Q. Explain this.

A. I will explain it: on great festivals and Sundays, the Church reminds us; 1st. Of the truths which we must believe: 2nd. She excites us to the practice of virtue, and the observance of the Commandments of God: 3rd. in order to give us strength to observe them faithfully, she invites us to obtain, by prayer and the Sacraments, those graces of which we stand in need.

* Q. How many kinds of festivals are there?

A. There are two kinds of festivals, viz., those which are intended to honour God, as the Feast of the Holy Trinity, the Feast of the Holy Ghost, or of Pentecost, and the Feasts of our Lord: 2nd. The Feasts of the Blessed Virgin, and of the Saints.

* Q. How can we worthily honour the Blessed Trinity?

A. We cannot worthily honour the Blessed Trinity, except through Jesus Christ, the Mediator and Saviour of all mankind.

* Q. How can we worthily honour the Holy Ghost?

A. We cannot worthily honour the Holy Ghost, except by the same Saviour. It is also by his merits that we obtain the graces of the Holy Ghost.

* Q. What object has the Church in celebrating the Feasts of our Lord.

A. In celebrating the Feasts of our Lord, the Church proposes to honour the Saviour of the world, in the two great mysteries of the Incarnation and Redemption.

* Q. And what was the object of our Lord in these two mysteries?

A. The object which our Lord proposed to himself in these two great mysteries, was to redeem

the world; to manifest in this redemption his love for mankind, and to engage men to love him, to obey his law, and to render themselves worthy of him by their virtues.

* Q. What is the object of the Church in the Feasts of the Blessed Virgin?

A. The object of the Church in these Feasts, is to engage us to honour the distinguished graces with which the Blessed Virgin was favoured; and to solicit, by her intercession, those of which we stand in need, in order to imitate her virtues.

* Q. What does the Church propose in the Feasts of the Saints?

A. The Church proposes in the Feasts of the Saints, the same objects as in the Feasts of the Blessed Virgin.

* Q. By what merits have those graces been obtained which were granted to the Blessed Virgin and the Saints; and those which God grants to us?

A. These graces are the fruit of Redemption.

* Q. Do all the prayers of the Church refer to Jesus Christ, and to the mystery of the Redemption?

A. Yes, all the prayers of the Church refer to Jesus Christ, and it is for this reason, that in addressing God the Father, the Church always says, "We ask this through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, for ever and ever."

Q. How is the ecclesiastical year divided?

A. The ecclesiastical year is divided into four parts, viz., Advent, Lent, Paschal time, and the time which follows Pentecost.

LESSON XCI.

ON ADVENT.

Q. What is Advent?

A. Advent is a time consecrated to God by the Church, in order to dispose us to celebrate with piety the Feast of Christmas, or the birth of the Son of God.

Q. Why does Advent comprise four weeks?

A. Advent comprises four weeks, in order to signify the four thousand years which preceded the coming of the Son of God on earth.

Q. What are the Anthems which are termed O, and which are used in Advent?

A. They are prayers composed of the words by which the prophets expressed their ardent desire for the coming of the Lord.

Q. Why do we repeat these prayers?

A. To pray that the same Saviour would, by his Divine grace, be born in our hearts, and give life to our souls.

Q. On what must we meditate during the time of Advent?

A. During Advent we must think in our prayers and meditations, of the coming of God, who, by his temporal birth, humbled himself to exalt us, made himself poor to enrich us, and took the form of a slave, in order to deliver us from the servitude of sin.

LESSON XCII.

ON THE FEAST OF CHRISTMAS.

Q. What is the meaning of Christmas?

A. Christmas signifies the Mass of Christ,

because in the mass of this day, we celebrate the birth of our Lord Jesus Christ.

Q. Why is the eve of Christmas so celebrated?

A. Because our Lord was born during that night.

Q. Where was he born?

A. He was born at Bethlehem, in a stable.

Q. What circumstances attended his birth?

A. At the moment of his birth, an angel announced to shepherds, that Christ was born at Bethlehem, and celestial spirits sung that hymn which the Church loves to repeat, "Glory to God in the highest, and on earth peace to men of good will."

Q. What is the meaning of these words?

A. These words mean, that the glory of God was about to be repaired by the Incarnation of his Son, who was to make our peace with God, with mankind, and with ourselves.

Q. How was the coming of our Lord to establish this peace?

A. The coming of our Lord was to establish this peace, by restoring to all men the title of children of God, by making them all brethren in Jesus Christ, and by meriting for them grace to conquer those passions which excite them to revolt against God, to quarrel with their brethren, and which establish in their souls, a continual contest between good and evil.

Q. How must we imitate our Lord in his birth?

A. We must imitate him by loving the poor, by practising humility, and despising the vanities of the world.

Q. What are the three mysteries which the Church honours in the three masses of Christmas day?

A. The three mysteries which the Church honours on Christmas day, are: 1st. The Birth of the Word from all Eternity; 2nd. The Birth of

the Word made Flesh; 3rd. The spiritual Birth of Jesus Christ in the souls of the just.

LESSON XCIII.

ON THE FEAST OF THE CIRCUMCISION.

Q. On what must we reflect during the Feast of the Circumcision?

A. On the Feast of the Circumcision we must consider three things: 1st. The Circumcision of our Lord; 2nd. The name Jesus, which was given to him on this day; 3rd. The commencement of the new year.

Q. Why did our Lord submit to be circumcised?

A. Our Lord submitted to circumcision, 1st. In order to obey the law which God had given to Abraham and his posterity; 2nd, To give us an example of humility; and to shew us that he came to bear the punishment of our sins, and to expiate them.

Q. Is there any thing good, or excellent, in the name of Jesus?

A. The name of Jesus is above all names; it is feared by the devils, venerated by angels, and salutary to men.

Q. What is our especial duty on the first day of each year?

A. On the first day of each year, we must thank God for the graces which we have received from him, and humbly ask his forgiveness for the sins of the past year: 2nd. We must offer and consecrate to God, the year which is commencing, and which perhaps may be the last of our life.

LESSON XCIV.

ON THE EPIPHANY.

Q. What is the meaning of the word Epiphany?

A. The word Epiphany, means manifestation.

Q. What mysteries does the Church celebrate on the feast of the Epiphany?

A. The Church celebrates on the feast of the Epiphany, three great mysteries, in which the glory of Jesus Christ was manifested.

Q. What are these mysteries?

A. These mysteries are, the Adoration of the Magi, the Baptism of our Lord, and his first miracle, by which he changed water into wine.

Q. Who were the Magi?

A. The Magi were Gentiles, who came from the east.

Q. How did the Magi know of the Birth of our Lord?

A. The Magi knew it by a miraculous star, which conducted them to Bethlehem, the birthplace of our Saviour.

Q. What did the Magi do, after having found our Saviour?

A. After having found our Saviour, the Magi adored him, and offered to him gold, frankincense, and myrrh.

Q. What was meant by these presents?

A. By the present of gold, our Saviour was acknowledged as king; by incense, he was acknowledged as God; and by myrrh, as man.

Q. Did not the Magi represent the Gentiles?

A. Yes, the Magi represented the Gentiles, or Pagans, all of whom Jesus Christ wished to enlighten by his Gospel, and for this reason the Epiphany is the festival which commemorates our vocation to the faith.

Q. What must we do in order to profit by this festival?

A. To profit by this festival we must follow the star which conducts us to Jesus Christ, that is to say, the inspirations of his grace.

Q. What else are we to do?

A. Instead of dissolute feasting, we must make pious presents to Jesus Christ.

Q. How are we to do this?

A. By giving alms to the poor.

Q. You have said that on the day of the Epiphany, the Church celebrates, moreover, the Baptism of our Saviour?

A. Yes, the Church, moreover, celebrates on that day, the Baptism of our Saviour, by St. John the Baptist.

Q. At what age was our Lord Jesus Christ baptized?

A. At the age of thirty years.

Q. Was it necessary that Christ should be baptized?

A. No, since he was sanctity itself: but it was his will to receive a Baptism, which signified penance and remission of sins, in order to bear a resemblance with us in our faults, which he came to expiate.

Q. What remarkable occurrences took place at the Baptism of Jesus Christ?

A. The remarkable occurrences which took place at the Baptism of our Lord Jesus Christ, were: 1st. A voice from heaven was heard to say, "This is my beloved Son, in whom I am well pleased:" and 2nd. The Holy Ghost descended in the form of a dove.

Q. At the Baptism of our Lord, was there not a manifestation of the three Divine Persons?

A. Yes, this manifestation took place at the Baptism of our Lord; the Father appears in the voice which was heard, the Son was manifested in his humanity, and the Holy Ghost, by his appearance, under the form of a dove.

Q. You have said that the third mystery which

the Church celebrates on the feast of the Epiphany, is the miracle which Christ performed at the marriage feast of Cana, by changing water into wine: what was the effect of this miracle?

A. This first miracle of Jesus Christ, manifested his glory to his disciples, who believed in him, as it is written in the Gospel of St. John.

LESSON XCV.

THE PRESENTATION OF JESUS CHRIST IN THE TEMPLE, AND THE PURIFICATION OF THE BLESSED VIRGIN.

Q. When was Jesus Christ presented in the Temple?

A. Jesus Christ was presented in the temple forty days after his birth.

Q. By whom was he presented?

A. He was presented by Mary his mother, in conformity with the law of Moses, making the offering prescribed by that law.

Q. Was it necessary that the Blessed Virgin should submit to this law?

A. No, the Blessed Virgin had no occasion to submit to this law, but she submitted to it through humility, and in order to set an example of conformity to the general law.

Q. Why did Jesus Christ submit to this law?

A. In order that *he* might also obey the law of Moses, and to offer himself to his Father for our salvation.

Q. What do the lighted tapers signify that are used on this feast?

A. The lighted tapers signify, that Jesus Christ is the light of nations.

Q. Was he not acknowledged in this quality,

at the moment when he was presented in the Temple?

A. Yes, on occasion of his presentation in the Temple, he was acknowledged by the holy Simeon, as the Saviour of the world, and the light of all nations.

LESSON XCVI.

ON LENT, THE EMBER DAYS, AND VIGILS.

Q. What is Lent?

A. Lent is a fast of forty days, as ancient as the Church, and observed every where since the time of the Apostles.

Q. Why was Lent established?

A. Lent was established, 1st. In order to imitate the fast of Jesus Christ in the desert: 2nd. As a penance for our sins: and 3rd. To dispose us to celebrate with piety, the feast of Easter.

Q. What is the most meritorious kind of fast?

A. The most meritorious kind of fast, is that of abstaining from sin.

Q. What must we do in order to abstain from sin, and render the fast of Lent beneficial to our souls?

A. In order to abstain from sin, and render the fast of Lent beneficial to our souls, we must 1st. Abstain from worldly diversions; 2nd. We must give abundant alms to the poor; 3rd. We must pray and hear Mass, as frequently as possible: 4th We must be assiduous in hearing the word of God; 5th. We must prepare, by sentiments of sincere contrition, to make a good confession.

Q. Why does the Church put ashes on the heads of her children, on the first day of Lent?

A. The Church puts ashes on the heads of her

children, on the first day of Lent, 1st. In order to preserve the memory of public penance; 2nd. To excite us to contrition, by reminding us of the decree of death pronounced against us.

Q. How does the Church remind us of this decree?

A. The Church reminds us of this decree, by repeating the words which Almighty God addressed to our first parents after their sin, "Remember, man, that thou art dust, and unto dust shalt thou return."

Q. What do you mean by the Ember days?

A. The Ember days are the three days of fasting, and abstinence, appointed by the Church, at the commencement of each of the four seasons of the year.

Q. Why were the Ember days instituted?

A. The Ember days were instituted, 1st. In order to consecrate to God, the seasons of the year; 2nd. In order to draw down the blessing of God on the fruits of the earth, and to thank him for those he has given us; 3rd. To obtain from Almighty God, worthy ministers of our Altars.

Q. Why do we pray to God for the ministers of the Altar, at the four seasons of the year?

A. Because at those periods the Bishops confer Holy Order.

Q. What are Vigils?

A. Vigils are the eves of festivals, from which we endeavour to draw more fruit, by sanctifying with fasting and abstinence, the day which precedes them.

LESSON XCVII.

ON HOLY WEEK.

Q. Why is the week which precedes the feast of Easter, called Holy Week?

A The week which precedes the feast of Easter, is called Holy Week, on account of the great and holy mysteries which our Lord performed in that week.

Q. What are these mysteries?

A. These mysteries are the triumphant entrance of Jesus Christ into Jerusalem; the institution of the Sacrament of the Eucharist; his sufferings and death; his descent into hell and his burial.

Q. On what day did Jesus Christ make his triumphant entrance into Jerusalem?

A. This entrance took place on Palm Sunday, so called, because on this day palms are blessed, and carried in procession.

Q. Why are these palms carried?

A. We carry these palms in remembrance of those which were carried by the people of Jerusalem, when our Lord was received there in triumph.

Q. With what song did the people of Israel accompany this triumphant procession?

A. The people accompanied this triumphant procession, singing, "Blessed is He who cometh in the name of the Lord."

Q. What occurred on Holy Wednesday?

A. On Holy Wednesday Jesus Christ was sold by Judas.

Q. What mystery does the Church honour on Holy Thursday?

A. On Holy Thursday the Church honours, principally, the institution of the priesthood, and the Blessed Eucharist.

Q. What other mysteries does the Church commemorate on the same day?

A. The Church commemorates on the same day, the washing of feet, the agony and bloody sweat of our Saviour.

Q. Is not this also the day on which the Bishop blesses the Holy Oils?

A. Yes, it is on Holy Thursday that the Bishop blesses the Holy Oils.

Q. For what purpose is the Oil used which the Bishop blesses with so much solemnity?

A. This oil is used in the administration of Baptism, Confirmation, and Extreme Unction. It is also used in the consecration of Bishops, Priests, churches, altars, chalices, and other sacred things.

Q. What is done in all the churches on Holy Thursday?

A. The altars are dismantled, and the Blessed Eucharist is removed with great solemnity from the Tabernacle, into a repository or tomb, prepared for that purpose.

Q. What does the Church commemorate on Good Friday?

A. On Good Friday the Church commemorates the sufferings, the crucifixion, and the death of our Lord.

Q. Do we not adore the Cross on Good Friday?

A. Yes, we adore the Cross on Good Friday, but this adoration is not referred to the Cross itself, but to Jesus Christ.

Q. How do you know that it is not the cross, but Jesus Christ who is adored?

A. I know that the cross is not adored, because when we prostrate ourselves before the cross, we say, "We adore and bless you, O Lord Jesus Christ, because, by your cross you have redeemed the world."

Q. What mystery does the Church honour on Holy Saturday?

A. On Holy Saturday the Church honours the

burial of Jesus Christ, and the descent of his soul into Limbo.

Q. What is the solemn benediction, which is given on Holy Saturday, and the eve of Pentecost?

A. This Benediction is that of the Baptismal font, or in other words, of the water which is to be used in the administration of Baptism.

Q. What are we to do in order to spend the Holy Week well?

A. In order to spend the Holy Week well, we must be more recollected than usual, and spend it in penance, prayer, and meditations on the sufferings of our Lord.

LESSON XCVIII.

ON EASTER SUNDAY.

Q. What mystery does the Church celebrate on Easter Sunday?

A. On Easter Sunday the Church celebrates the Resurrection of our Lord; that is to say, the reunion of his soul and body.

Q. Is it not the greatest festival which the Church celebrates?

A. Yes, Easter Sunday is the greatest feast which the Church celebrates: 1st. Because the resurrection of Jesus Christ is the strongest proof of the divinity and truth of our Holy Religion; 2nd. Because it is the pledge of our future resurrection; and 3rd. The cause as well as the model of our spiritual resurrection.

Q. Why is the resurrection of Jesus Christ the strongest proof of our religion?

A. The resurrection of Jesus Christ is the strongest proof of our religion, because the

greatest of all miracles is to raise one's self from death to life, and this great miracle of the resurrection of Jesus Christ is certain.

Q. Why is this miracle certain?

A. It is certain because the Apostles and disciples who attest it, could not have been deceived, and had no wish to deceive others respecting it.

Q. Why could they not have been deceived?

A. Because they assure us that Jesus Christ, after his resurrection, was seen by more than five hundred of his disciples at one time; that they saw him themselves, that they conversed and eat with him several times, that St. Thomas, one of the twelve, touched his body, and put his hand and fingers into his wounds.

Q. What reason have you for saying that they had no wish to deceive?

A. Because they persevered during their whole lives in attesting the miracle of the Resurrection; because the strength of their conviction prompted them to publish it in all places; and in short, they suffered a thousand persecutions, and died to confirm their testimony.

Q. Why is the resurrection of Jesus Christ, the pledge of our future resurrection?

A. The resurrection of Jesus Christ is the pledge of our future resurrection, because, during the whole of his mission in this world, he had no other object than to prepare us for eternal happiness; to enjoy which he promised that we should rise again.

Q. Why is the resurrection of Jesus Christ the model of our spiritual resurrection?

A. The resurrection of Jesus Christ is the model of our spiritual resurrection, for the holy fathers and doctors of the Church teach us, that in order to imitate Jesus Christ risen again, we must pass, in a spiritual sense, from the death of sin, unto the life of grace.

Q. Why do we celebrate Easter Sunday and Paschal time with so much joy?

A. We celebrate Easter Sunday and Paschal time with great joy, because Jesus Christ on that day appeared as the conqueror of sin and death, and calls upon us to enjoy the fruits of his victory.

LESSON XCIX.

ON ST. MARK'S AND THE ROGATION DAYS.

Q. What does the Church prescribe to be done on the festival of St. Mark, and on the Rogations?

A. The Church on the festival of St. Mark, and on the Rogations, invites the faithful to assist at public prayers and processions.

Q. Why are processions joined to prayer?

A. These processions have for their object to appease the anger of God, and to beg that he will pour forth his blessings on the produce of the earth, which at this period of the year is commencing its growth.

Q. What do these processions signify?

A. These processions signify that we are travellers on the earth, and that we must follow Jesus Christ in order to arrive at heaven, the happy end of our journey.

LESSON C.

ON THE ASCENSION AND PENTECOST.

Q. What is the Ascension?

A. The Ascension is a solemnity instituted by the Church, to honour the triumph of Jesus Christ, who ascended into heaven forty days after his Resurrection.

Q. Relate the circumstances of the Ascension.

A. Before ascending into heaven, Jesus conversed a long time with his disciples; he led them to Bethania, and from thence to the Mount of Olives, where, in lifting up his hands he blessed them.

Q. What took place after that?

A. While he was blessing his Disciples he was raised up into heaven, and a cloud hid him from their sight.

Q. After that what did the Disciples see?

A. While they continued looking up to heaven, two angels appeared, and declared to them that Christ would return visibly from heaven in the same manner as he had ascended thither.

Q. What are we to do in order to honour the mystery of the Ascension?

A. In order to honour the mystery of the Ascension we must raise our thoughts to heaven, and desire that the glory of Jesus Christ may be made known.

Q. What did the Apostles after the Ascension?

A. The Apostles after the Ascension, in obedience to the injunction of Jesus Christ, assembled together in retirement with his mother, and with his Disciples, in order to await in silence and recollection, the descent of the Holy Ghost, whom Christ had promised to send.

Q. On what day did the Holy Ghost descend?

A. The Holy Ghost descended upon the Blessed Virgin, the Apostles, and the Disciples, on the day of Pentecost.

Q. What is the meaning of the word Pentecost?

A. Pentecost means the fiftieth day. It was fifty days after Easter, on Sunday, towards nine in the morning, when the Holy Ghost descended on the Apostles.

Q. Had not the Jews also a Pentecost?

A. Yes, they had a Pentecost, during which they celebrated the law given to Moses on tables of stone. During our Pentecost, which falls on the same day as that of the Jews, we celebrate the law of love, engraved by the Holy Spirit on our hearts.

Q. What circumstances accompanied the descent of the Holy Ghost?

A. The descent of the Holy Ghost was accompanied by a great noise, and by the apparition of tongues of fire on the heads of all those who were assembled together.

Q. What did these tongues of fire signify?

A. These tongues of fire signified, 1st, the ardour and courage with which the Apostles would henceforth announce Jesus Christ; 2nd, the light which would enlighten the world, and the sacred fire of Charity with which it would be ignited.

Q. What was the first effect of the zeal inspired by the Holy Ghost?

A. The first effect of the zeal inspired by the Holy Ghost, was the conversion of three thousand persons at the close of St. Peter's first sermon, and five thousand after the second.

Q. What was the conduct of the converted Jews?

A. The converted Jews led lives of the most admirable sanctity.

Q. In what respect were their lives admirable?

A. They were admirable, inasmuch as they had but one heart and one soul; all their property was in common, and they rejoiced to suffer for the name of Jesus.

Q. What lesson do we learn from their example?

A. The lesson which we learn from their example, is to imitate them as much as possible.

LESSON CI.

ON THE FESTIVAL OF THE HOLY TRINITY, AND CORPUS CHRISTI.

Q. On what day does the Church honour the mystery of the Blessed Trinity?

A. The Church honours the mystery of the Blessed Trinity every day, especially on the Sundays, which are, properly speaking, consecrated to the three Divine Persons.

Q. Is there not a day on which this mystery is more particularly honoured?

A. Yes, on the first Sunday after Pentecost, which for this reason is called Trinity Sunday, the mystery of the Trinity is particularly honoured.

Q. What do you mean by the festival of Corpus Christi?

A. By the festival of Corpus Christi, I mean the festival of the body and blood of our Lord Jesus Christ; or of the Sacrament of the Eucharist, which contains his body and blood.

Q. On what day do you celebrate the festival of Corpus Christi?

A. The festival of Corpus Christi is kept on the Thursday after Trinity Sunday.

Q. Why is the Sacrament of the Eucharist called the blessed Sacrament?

A. The Sacrament of the Eucharist is called the blessed Sacrament, because it not only contains grace like the other Sacraments, but moreover the Author of all grace.

Q. Why has the Church instituted a procession on this festival?

A. 1st, in order to show the firmness of her faith in the real presence of Jesus Christ in the Eucharist; 2nd, to thank the Divine Saviour for the institution of this august Sacrament; 3rd, to make reparation for all the insults which he receives in it; 4th, to pray that he will bless all the places honoured by his divine presence.

Q. How can we worthily celebrate this feast?

A. To celebrate this feast worthily, we must make acts of faith in the real presence of Jesus Christ in the Eucharist; we must unite with the Church in adoring him, in thanking him for having instituted this adorable Sacrament, and make him the best amends we are able for the insults he receives in it.

LESSON CII.

FEAST OF THE SACRED HEART OF JESUS.

Q. What is the intention of the Church in celebrating the feast of the Sacred Heart of Jesus?

A. The intention of the Church in the celebration of this festival, is to honour the infinite love of Jesus Christ for man, and to make amends for the insults which he daily receives in the blessed Sacrament.

Q. Why has the Church chosen the Sacred Heart of Jesus in order to honour his infinite love?

A. For inasmuch as the entire man may in some respect be said to be concentrated in his heart, which is the most noble part of his being, so in like manner the entire humanity of Jesus Christ may also be said to be concentrated in his Sacred heart.

Q. But you do not then merely adore the carnal heart of Jesus Christ?

A. No, I moreover adore the Spiritual heart, of which the material heart is but the organ.

Q. Why do you adore the heart of Jesus Christ?

A. I adore the heart of Jesus Christ on account of its hypostatic, or personal union with the Divinity.

LESSON CIII.

ON THE FEASTS OF THE BLESSED VIRGIN.

Q. Does not the Church render to the Blessed Virgin, a worship superior to that of the other Saints?

A. Yes, the Church does render to the Blessed Virgin a worship superior to that of the other Saints.

Q. Why so?

A. Because the Blessed Virgin surpasses all other creatures in sanctity, and she possesses the incommunicable privilege of being the mother of God.

Q. What are the graces and privileges which the Church honours in the mother of God?

A. The Church honours in the mother of God, her Immaculate Conception, her Nativity, her Presentation in the Temple. The mysteries of the Annunciation, the Visitation, the Purifica-

tion, and the glorious Assumption of this Blessed Virgin.

Q. How does the Church honour the graces received by the Blessed Virgin, and her virtuous actions?

A. The Church honours these by all those festivals which are called festivals of the Blessed Virgin.

Q. What is the grace which the Church honours on the 8th of December, the day of the Conception?

A. The Church honours on the festival of the Conception, the grace which the Blessed Virgin has received in being exempt from original sin.

Q. The Blessed Virgin then was exempt from original sin?

A. Yes, she was exempt from that sin, such is the common opinion, an opinion authorised by the Church.

Q. What grace does the Church honour on the 8th of September, the day of the Nativity of the Blessed Virgin?

A. The Church honours on that day, the privilege which the Blessed Virgin enjoyed, of being born in grace and sanctity.

Q. What name did the Blessed Virgin receive?

A. She received the name of Mary.

Q. What grace does the Church honour on the 21st of November, the day of the Presentation of the Blessed Virgin in the Temple?

A. On the day of the Presentation of the Blessed Virgin, the Church honours her going to reside in the Temple, where it is believed, she was presented in her infancy.

Q. What grace did the Blessed Virgin receive on the feast of the Annunciation?

A. On the day of the Annunciation the Blessed Virgin received the greatest of all graces, because she then became the Mother of God.

Q. Who announced this distinguished grace?

A. The Angel Gabriel came to announce to her, on the part of God, that she should conceive and bring forth the Son of the Most High; and immediately the Son of the Most High, that is to say, the Son of God, became incarnate in her womb.

Q. Why has the Church established the Feast of the Visitation?

A. The Church has established the Feast of the Visitation, which she celebrates on the 2nd of July, in memory of the visit which the Blessed Virgin made to her cousin St. Elizabeth.

Q. What occurred on occasion of this visit?

A. On this visit three remarkable things occurred: the first was the sanctification of St. John in the womb of his mother; the second was the salutation of St. Elizabeth, who declared Mary to be blessed among women; the third was the admirable reply of Mary by the Magnificat.

Q. What virtue does the Church honour on the 2nd of February, the day of the Purification?

A. The Church honours, on the day of the Purification, the perfect obedience of the Blessed Virgin to the law of Moses, and her profound humility.

Q. How did she practise this profound humility?

A. The Blessed Virgin practised this profound humility, 1st, by going to purify herself, although she was perfectly pure; 2nd, in not being ashamed to offer two doves, or pigeons, which were the usual offerings of the poor on such occasions.

Q. What grace does the Church honour on the 15th of August?

A. On the 15th of August, the day of the Assumption, the Church honours the triumphant entrance of Mary into Heaven, and her glorification by her divine Son.

Q. How has Jesus Christ glorified the Blessed Virgin?

A. Jesus Christ has glorified the Blessed Virgin by raising her above all the choirs of angels.

Q. Did both the body and soul of the Blessed Virgin ascend into Heaven?

A. Yes, both her body and her soul ascended into Heaven, such is the pious belief of the Church.

LESSON CIV.

FESTIVALS OF THE SAINTS.

Q. Why has the Church established Festivals in honour of the Saints?

A. The Church has established Festivals in honour of the Saints, 1st, in order to thank God for having assisted them in the practice of the greatest virtue; 2nd, to excite us to imitate them; 3rd, to pray to them that they will obtain for us from God, the grace to become their faithful imitators.

Q. Is it then good and useful to pray to the Saints?

A. Yes, it is very good and very useful to pray to the Saints, because they can obtain for us many graces from God.

Q. Cannot the Blessed Virgin obtain more graces for us than the other Saints?

A. Yes, she can obtain more graces for us, because her intercession is more powerful with God.

Q. Do you pray to the Saints as you pray to God?

A. No, we pray to God, as the Master of all that exists, that he will *give* us all things necessary; and we pray to the Saints to *obtain* the same for us from God.

Q. It cannot, then, be said that the Saints bestow graces upon us?

A. No, they can only *obtain* them from God.

Q. On what day does the Church usually honour Saints?

A. The Church usually honours Saints on the day of their death, which she terms their nativity.

Q. Why does the Church term the day of the death of her Saints their nativity or birthday?

A. Because, in dying to the world, they were born to Heaven and eternal glory.

Q. What Saints does the Church recommend us to honour and invoke in a special manner?

A. The Church recommends us especially to honour the holy patrons whom we received in baptism, the patrons of our parish, of our diocese, of our Church, and of our country.

Q. Why does the Church give us these Patrons?

A. The Church gives to each of the faithful one or more patrons, in order that we may invoke them with special confidence, and imitate their holy example.

Q. Why does she give patrons to parishes, to dioceses, and to kingdoms?

A. She gives these patrons in order to induce the faithful, who reside in the parish, diocese, or kingdom, to invoke their holy patrons.

Q. Why has the Church established the festival of all Saints?

A. The Church has established the festival of all the Saints, 1st, in order to return thanks to God for the sanctification of all the blessed, of all ages, sexes, and conditions, in all ages, and in all countries; 2nd, in order to honour all those Saints which are unknown to us, or those who, without being unknown to us, yet are not invoked in a special manner; 3rd, to animate our courage by the example of so many Christian heroes.

Q. Why ought their example to encourage us?

A. The example of the Saints ought to encourage us, because they were weak, and temp-

as we are; and *we* also can, like them, triumph over our temptations and weaknesses.

Q. What is the happiness of the Saints in Heaven?

A. The happiness of the Saints in Heaven is so great, that we can neither describe nor comprehend it.

Q. Do we, then, know nothing of this happiness?

A. Yes, we know that it is superior to all other happiness, and that it consists in the vision and possession of Almighty God.

LESSON CV.

ON PRAYING FOR THE DEPARTED.

Q. Why do you say the departed, and not the dead?

A. Because, conformably to the faith of the Church, what we call death, is only a passage from this life to a better.

Q. Why has the Church fixed the Commemoration of the souls departed this life, on the day following the Commemoration of all the Saints?

A. The Church has fixed the Commemoration of the souls departed, on the day following the Commemoration of all the Saints, in order to show that the Church triumphant, the Church suffering, and the Church militant, are united by bonds of the strictest charity.

Q. Is the usage of praying for the departed a very ancient custom in the Church?

A. Yes, the usage of praying for souls departed may be traced to the time of the Apostles.

Q. Why do we pray for the departed?

A. We pray for the departed in order to obtain their release from a state of suffering.

Q. Are the departed souls assisted by our prayers?

A. Yes, the souls departed are assisted by our prayers, especially by the Holy Sacrifice of the Mass.

Q. Why especially by the Holy Sacrifice of the Mass?

A. Because by it the merits of Jesus Christ, the victim offered up for all men, are applied to the souls in Purgatory.

Q. Does the Church pray for the souls of all who have departed this life?

A. The Church prays for all who have departed this life in her Communion.

Q. For whom of those who have departed this life are we especially bound to pray?

A. We must pray especially, 1st, for the souls of our parents, friends, and benefactors; 2nd, for the souls of those who have no one to pray for them, since the Church, like a good mother, recommends them to our charity.

Q. By what symbols does the Church express her belief, that the bodies of those departed souls, for which she prays, shall rise again?

A. The Church expresses this belief by the lights which are used when Mass is celebrated for the dead.

Finis.

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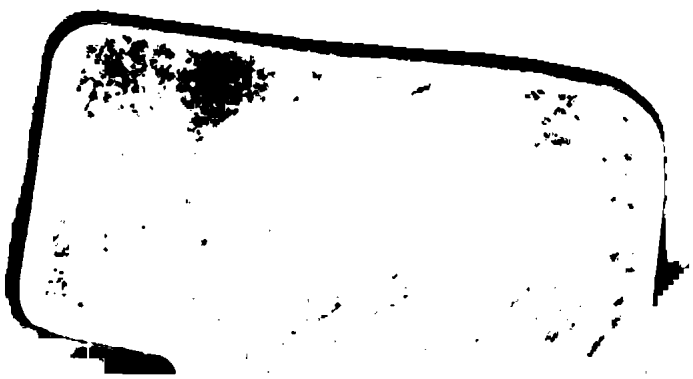
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